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NOVEMBER 1937



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Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIII

NOVEMBER, 1937

No. 11

Foreword

When War threatens, think of Peace. We are doing so in this number, and in so doing emphasizing anew the peacemaking power of missions.

We are also suggesting the necessity of recognizing the good in Japan—something the world is too prone to overlook these days.

In this issue there is also material for any Every Member Canvasser who may wish to use the magazine. Nor do we fail those who plan to visit Florida this fall and winter.

Who's Who

Those who do not happen to know Albert E. Bailey of Evanston, Illinois, a lifelong student of Art in Religious Education; and Galen M. Fisher of Berkeley, California, an acknowledged authority on the Christian Movement in Japan, are referred to *Who's Who in America*. See the same book for particulars regarding Dr. F. Q. Blanchard, pastor of the Euclid Avenue Church in Cleveland, Ohio. Mrs. Elmer W. Galt has just arrived in America; her husband remains in Paoing, North China—see Secretary Fairfield's article on page 538. Howell Davies is Mid-West Regional Secretary. Mrs. Bek, of Grand Forks, North Dakota, is an Association president. Mr. Goodwin is pastor in Littleton, New Hampshire. Dr. Hivale is a professor in Wilson College, Bombay, India. Mr. Fowle is treasurer of the Near East Mission. Miss Chase is on the staff of the Extension Division of the Board of Home Missions. Mr. Stick is head of the Theological Department of Adams College, Adams, South Africa.

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Subscription price \$1.25 a year for single subscriptions; for clubs of five \$1.00 a year for each member.

Canadian and Foreign Subscriptions \$1.61 per year or in clubs \$1.36.

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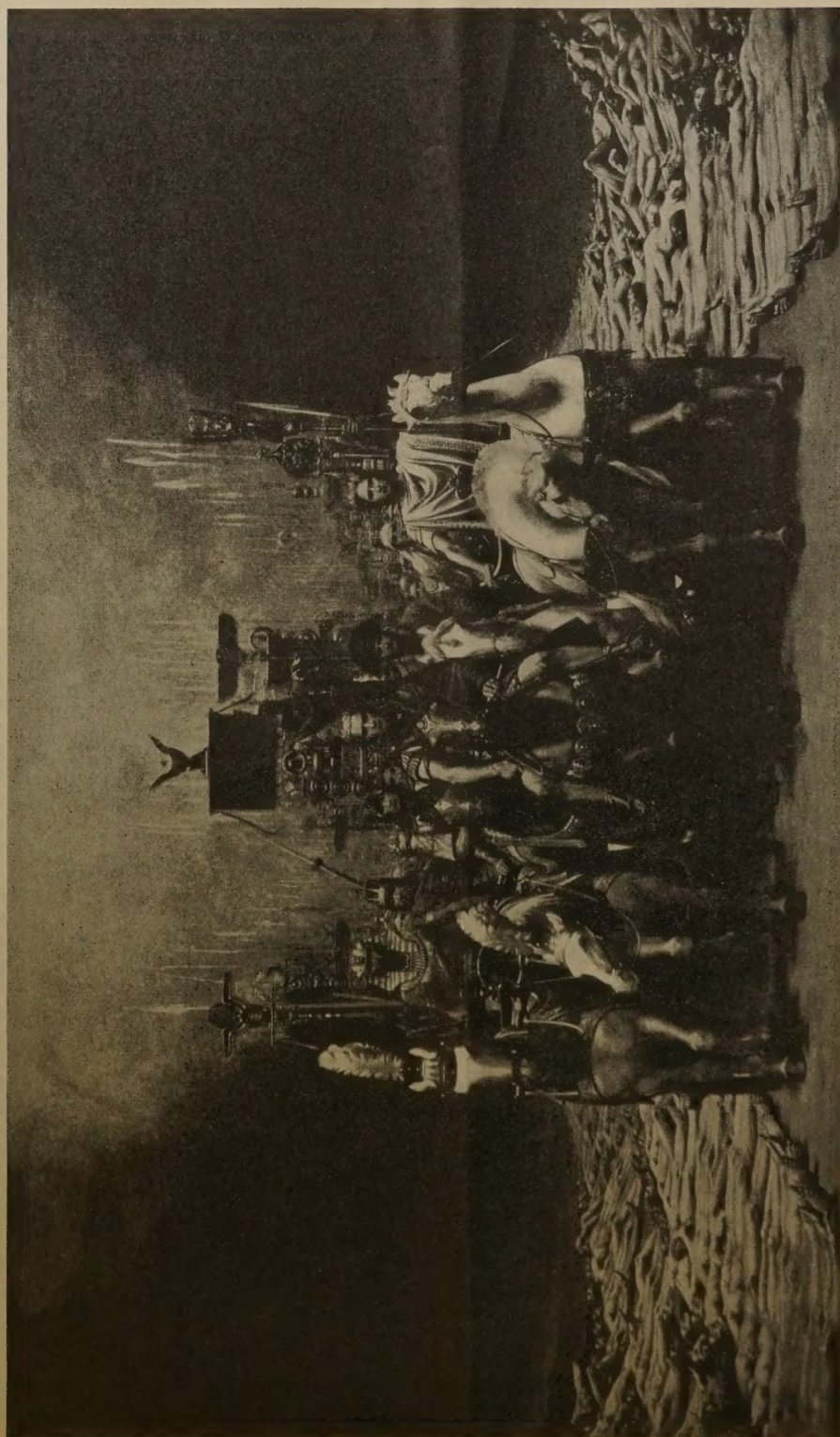
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Though Fritzel's "Conquerors" does not include certain modern militarists it suggests as well now as ever the price of conquest; also the transitoriness of those who live by the sword. Prof. Bailey, on the opposite page, makes an effective use of the picture.

In contrast, think of the significance of the statue of "The Christ of the Andes" which is shown on our cover, as it stands as a pledge to peace in the high pass between Chili and Argentina. Then read Phil. 22-11.

The Conquerors*

By Albert E. Bailey

CONQUERORS? They killed all these people whose corpses now lie with such precision on both sides of the way.

Conquerors? They found cities beautiful, harvests golden, man going forth to his labor until the evening, and they left behind only smoking ruins.

Come, you great ones, riding down the corridor of time with the light of fame streaming on you, tell us what title you have to the eternal gratitude of men, what claim to greatness that can be substantiated before the bar of history!

You, Thothmes on the left, in your Pharaonic regalia, how great are you? You strewed the ground with corpses from the river of the Hittites to the tropic plains above the Cataracts. The tribute of a hundred kings poured into your Thebes. But where now is the splendor, the power? Your tomb in the Valley of the Kings is rifled, your temples the earthquakes have overthrown, sand covers the cities of your pride, your wretched body lies broken to bits by Arab plunderers, and your superb coffin is a museum exhibit.

The true Egyptian conquerors are Imhotep the architect and physician, Ptah-hotep the sage, Akhnaton the god-intoxicated, and the unnamed creators of writing, arithmetic, geometry, metal working, engineering, the temples and statues that are still world-wonders: bloodless conquerors who willed their priceless kingdoms to all mankind in all ages.

You, Alexander, there on the right, riding your chariot so proudly behind your white horses and bearing in your hand the golden Victory. What did you do for mankind? Thousands of these corpses belong to you, but what did their sacrifice accomplish? A brief day of power from Macedon to the Indus; an inglorious sunset in a Babylonian debauch; your power divided, broken, wasted.

The Greek conquest that survives is not yours; it is the one in which your tutor Aristotle

was a great captain and the division commanders were Thales and Euclid, Homer and Aeschylus, Phidias and Praxiteles, Plato and Archimedes. No dead rise up against them in the judgment, yet they are world conquerors.

You, Caesar, commander-in-chief, astride your powerful steed, planning new Scythian conquests as when Brutus' dagger took you off—did it pay? Thousands upon thousands of these dead are yours through carnage of battle, fire, and rape. Where is the empire you built? Time has long since inundated it, and what time has spared is not your work. That is the spiritual creation of the Roman race; the principle of government by law; the ideal of a unified imperial control that was destined to become the dynamic of a great church; morality that sets character above pleasure; common sense that knows how to build and organize and trade and keep its head cool, its fancy subordinate to fact.

Such achievements are never won by the sword. The true Roman conquerors are Regulus and Cato, Cicero and Virgil, Seneca and Marcus Aurelius, law-givers like Trajan and Justinian, saints like Augustine and Jerome and Ambrose. These men belong to the ages.

You, Clovis, with your helmet of wolf's teeth; you, Attila of the iron crown; you, Napoleon of the beaver hat; and you, Xerxes and Sennacherib and all the rest of you shining ones marching so resistlessly beneath your standards and your spears—was it worth while? Behind you the conflagration; flanking you the infinite rows of the dead; in the history books a paragraph or two, in the newspapers now and then an allusion; while all the things men hold dear, all the material and spiritual treasures by which and for which men live, all the idealism that beckons men on, these were wrought out by others, inwrought by others into the very texture and substance of the life of humanity.

What they created you sought to destroy. Where they scattered life, you scattered death. Was it worth while—the glory, these corpses?

*From the *Pilgrim Highroad*, May, 1934. Copyright, 1934. Used by courtesy of *Classmate* and the author. We are also indebted to Professor Bailey for the picture of the Conquerors.

An Open Letter

From the Editor to Stanley Jones

My attention has been called to your "Open Letter to the People of Japan" which appeared September 15 in *The Christian Century*.

Some of your sentences deserve sober thought on the part of all peoples these days:—

"There were three attitudes your people could have taken," you say to Japan. "The first was to remain isolated; the second was to coöperate on a friendly basis with China and thus help in her developments and your own; the third was to take a position of antagonism to China and through her to the rest of Asia and possibly the world. . . .

"You have taken the third. In this we feel that you have deeply erred. Many of your far-seeing statesmen have urged the second. Had you followed them you would have had so much to give to China and the rest of Asia. . . .

"You have great gifts that the world needs. But you are erecting barriers between you and the rest of the world, and we cannot receive from you. . . .

"You could have had almost anything from China, if you had decided to be friends . . . each supplying the other's needs and each being enriched. . . . But you have doomed yourself to live beside a perpetual enemy. . . .

"Your nation may break itself upon the fact of God . . . God in His judgments knows no East or West . . . 'They that live by the sword shall also perish by the sword.' "

Words stern but true, and you could not have rightly refrained from uttering them.

Probably, too, you could not have done other than appeal to the people to stop the war before it was too late. Yet you must have sensed the futility of the gesture: this not only because you were an outsider; not only because mobs never listen to sense after they have once gathered momentum; but also and especially because a people whose virtues are loyalty and solidarity have been made one in the determination to see the war through to a successful finish no matter how unrighteous the world may deem it.

Having been led into a costly war of con-

quest, the "people of Japan" will endure to the end together. There is no hope of Japan's retracing its steps to the turn in the road.

Nevertheless, could not your Open Letter have differentiated between the millions of Japanese hypnotized into zeal for the war and the thousands who, compelled to support the government against their judgment, are experiencing some terrifying doubts as to the righteousness of the cause and the ultimate outcome, or are revolting in spirit from the selfish, inhuman method of bringing a great neighbor to his knees, or are suffering intensely over the control of their national destiny by commercial barons, or are just plain ashamed of their country's actions?

Such are driven to agonizing prayer for some divine intervention. They should feel us with them. They must know somehow that thinking people throughout the world are conscious of their plight, are sympathizing with them, not condemning, and are praying with them for a peace that will save Japan's soul, save the Far East from Europe's heritage of hate, and bring in that day when the entire family of nations shall be working as one for the best interests of the human race.

Though an expression of our fellowship with such tortured souls might not have passed the rigid censorship of their present Japanese government, it would have had as good a chance of doing so as the prophetic portion of your Open Letter. Moreover, it would have served as a constructive suggestion to us who have a moral obligation to help the Japanese as well as the Chinese in these crucial days.

Yet you may be right in not bringing such into your public message. Perhaps after all we can best reach our Japanese brethren right now through Air Route Number One, whereby spirit talks with Spirit, and Spirit with spirit. Thank God this route into the very heart of things is always open. It never can be closed.

Artisans of Peace

PERHAPS never before has the Church of Christ had laid upon it such responsibility for the creating of right conditions for World Peace.

Basil Mathews in his *Shaping the Future* gives the French translation of the Peace Beatitude: *Heureux les artisans de la paix car ils seront appeles fils de Dieu.*

And then he goes on to develop the idea that after all it is the ordinary every-day man rather than the statesman, the captain of industry, the famous architect sitting at his desk with his blue prints, who is the real "artisan of peace"; that in other words it is you and I, and especially the missionaries, who serve as the mortarmixers and bricklayers, the plumbers and carpenters of the world's great City of Peace.

BUT WHAT DO WE MEAN BY PEACE?

Generally and most often we mean by "Peace" the absence of war, and blessed are the people who work against war; who are making it as hard as possible to go to war and as easy as possible to keep out of it.

Blessed are they who seek to educate us to the horror, the destructiveness, the futility, the unforgivable sin of war, and who are using practical methods toward creating public opinion and governmental attitudes against any private action that leads to war.

Blessed are all they who still believe in the restraining influence of international agreements, of boards of arbitration and of peace tribunals; and who insist upon the inviolate sanctity of treaties.

Blessed are all they who are ever emphasizing such economic principles and practices as shall remove altogether one of the most potent causes of war.

PEACE IS HARMONY

Yet after all, peace is something more fundamental than absence from war. It is world harmony. It is the music of the spheres in human activity. It is nations, peoples, races, classes, playing (and working) together under a Master hand, each as an individual contributing his specialty as God designed he should do, but each

doing so in such a way as to produce a gloriously uplifting symphony. All for one and one for all—that is the harmony that is more likely to produce peace where men and groups of men are concerned.

Blessed are those who work for a better understanding, sympathy, confidence, coöperation, good-will among the peoples and nations of the world.

AND BLESSED ARE THE MISSIONARIES

They are the truest artisans of peace. They have the good neighbor approach in the highest degree. They go and live among other peoples. They master the vernacular. They learn the traditions and customs of their adopted country. They identify themselves in every way possible with the people of their choice.

Artisans of peace are they because they reach the heart of the people among whom they live through practical impact along educational, medical, religious and social lines of usefulness. They meet great human need through the healing power of churches, schools, hospitals, settlements, homes—God's instruments of grace in all ages for all departments of life the world around. They serve as interpreters of the East to the West, and *vice versa*. They introduce the best of one people to another.

Missionaries are our best artisans of peace because more than any other single group in the world do they constantly tend to create a great world Christian community that belts the globe with ideas and ideals, born of the same God, revealed in the same Jesus.

We could fill pages with samples of missionary effectiveness in this great work of producing world harmony. Each of you could name certain "artisans" who have been used particularly in the task of creating between races and nations that understanding and good-will and coöperation which alone forms the basis of lasting world peace.

We have no cause to defend; no apologies to make. We have fellowship with makers of harmony the world over. Let us praise God for this; take heart and move forward with them.

Japan—History-Maker

By Galen M. Fisher

WHEN the Editor of the *Missionary Herald* asked me in May to write about my observations in Japan last winter, I intended to confine my remarks to domestic conditions; but the Sino-Japanese conflict has burst out since then, and now I am impelled to think of the Christian movement in Japan in the larger setting.

It was some thirty years ago that it fell to me to send to the Nashville Student Volunteer Convention the cabled message: "Japan Leading the Orient—but Whither?" Today that question seems even more pertinent. For even though Japanese arms may not win the sweeping victory expected by the nation; indeed, even if they should suffer severe reverses, there is ample reason to believe that the Japanese nation is destined to play a dominant rôle in Asia for years to come.

If that be true, then it is a matter of great moment for Asia and the world whether Japan is to be completely dominated by a philosophy of force and racial nationalism, or is to be increasingly influenced by the ideals of liberty and internationalism which are preëminently generated by Christianity.

The other day when I was telling an intelligent Christian banker of the strong anti-Christian bias of super-patriots in Japan, manifest in the insistence upon Shinto shrine homage by all school children and in other embarrassing ways, he said,

"Well, might it not be a good thing to withdraw our missionaries and let them have it their own way?"

I replied: "To do that would be to desert the ably led but hard-pressed Japanese Christians. They and a goodly number of Japanese 'liberals' would deplore any proposal to withdraw the better three-quarters of the missionaries. Japan is one of the fronts where it would be most short-sighted to weaken the thin red line that stands for supra-nationalism and the things of the spirit."

Last winter Japan was already on a semiwartime basis. For several years the army and

navy leaders had been harping upon the imminent "crisis" from foreign enemies, but I was surprised to find how many people discounted this propaganda.

Among the most level-headed persons I met were journalists, educators, clergymen, international traders, and members of the coöperative and labor movements, most of whom had been affected by Christianity, even when not professed Christians.

I talked with half a dozen members of Parliament, of major and minor parties, and they all favored a conciliatory policy toward China and opposed the military-imperialist groups.

But now that the war has come, with a strict censorship and a tidal wave of fanatical patriotism, some of these men no doubt have become more militant, and the others deem it dangerous or futile to protest.

Although the moderates and "liberals" are of course hopelessly outnumbered, and for the present submerged, it would not be beyond the bounds of possibility for the whirligig of war to unhorse the reactionaries and to restore the moderates to a measure of influence comparable to that which they exercised twenty years ago when Wilsonism was at its height.

The Japanese Christians—a quarter of a million strong—would mostly fall in this progressive category. Of their loyalty to the Throne and their pure patriotism, there can be no reasonable question, but the fanatical patriots do question it and so it is the part of prudence for them to walk softly.

JAPANESE CHRISTIANITY

Few readers of the headlines about the fighting in China stop to think that Japanese Christians, as well as soldiers, are shaping history. They work much more quietly, but also much more constructively. It is from this viewpoint that I will mention a few tendencies and enterprises of the Japanese Christian movement which impressed me during my visit.

The Barthian theology is still exerting not a little influence, most markedly among the Presbyterian clergy, but also in other groups. As

on the Continent, its prevalence seems to be due in part to a reaction from excessive confidence in the efficacy of social welfare work and natural science for the redemption of society, and in part to a rationalization of the partial muzzling of free speech by a jealous State with totalitarian leanings.

On the other hand, I was told that thoughtful youth were tending to reject both extremes and take middle ground. Certainly I could discover no evidence that the transcendental trend had led to any diminution in the amount of social work conducted by Christians, which in the aggregate makes an impressive showing.

The movement for Christian unity has never gained much headway in Japan. Years ago it was the fashion to charge the missions with blocking the effort by perpetuating the denominational divisions imported from the West. But although the Japanese churches nearly all have become independent of foreign control, the barriers to unity seem to be as high as before.

Of late, however, an ingenious plan for a limited federal union of churches has been drafted, largely by Secretary Ebisawa of the National Christian Council.

The way for a closer unity has been well prepared by the successive nation-wide interdenominational campaigns, like the Kingdom of God Movement, in which Dr. Kagawa has been a dynamic factor. In fact, there is comparatively little sectarian overlapping and cross-firing. Certainly, in face of the tremendous forces arrayed against all that pure Christianity stands for, it is no time to stickle for the niceties of sectarian doctrine and polity.

The long-cherished plan for a central union Christian university of the highest rank was defeated some time ago by the ardent loyalty of the various alumni bodies and by lack of the large funds from America required to start it. But meanwhile several Christian colleges have succeeded in raising surprisingly generous amounts from their alumni, and have managed to keep growing in enrollment, though not always in quality.

The most damaging charge against the Christian colleges is that they are second-rate imitations of the government institutions, and have diluted their Christian character in the scramble

for increased enrollment and tuitions. That there is an uncomfortable degree of truth in the charge may be presumed from the fact it has been made by Christian educators themselves.

But after making all deductions, I was convinced that most of the Christian schools and colleges in Japan are worth far more than they are costing. Far-sighted statesmanship would dictate that two or three of them, at least, should be given funds adequate to develop them to a high pitch of excellence.

As to noteworthy indigenous Christian enterprises, it seems invidious to single out only two out of scores, but space limits compel it. I am purposely omitting Kagawa's varied undertakings because they are comparatively well-known abroad.

Among the latest methods of work among youth to be adopted from America is the summer camp, which various Christian groups have sponsored. Leeds Gulick, of the American Board Mission, is generally recognized as one of the most resourceful experts in this field. The Y.M.C.A. Boys Camps which have been made possible largely by the leadership and contributions of a Christian businessman in Tokyo, Mr. Kobayashi, who has also been a pioneer and mainstay in the social settlement work of the Canadian United Church Mission.

A little known example of the growing number of Christian social enterprises entirely independent of foreign aid is Sanikukai, "the largest maternity hospital in the world, next to two government institutions in Sweden," I was told. I vividly remember how it was started in 1918 by a plucky group of Imperial University Y.M.C.A. men, who won the aid of some medical professors and opened the first clinic in the basement of the University Christian Association building. One of the young founders is now the general medical director, and another is the president of the Board.

When I attended the Christmas staff dinner and met a number of the physicians and nurses, I was impressed by their enthusiasm and devotion. The original Christian spirit has persisted. No less than 13,600 babies were brought into the world there in 1935, and the daily all-inclusive fee is only 45 cents. There are 70 full-

[Continued on page 497]

Peace Isn't So Simple

By Alfred Schmalz

PEACE is a struggle. On the one hand, a struggle between the peace-makers and the war-makers. On the other hand, a struggle among the peace-makers themselves.

The general public understands why there is irreconcilable conflict between those who seek the establishment of peace and those who pursue the ways of war; war is so hideously cruel, so stark in its terror, so utterly destructive in its carnage.

People cannot so easily understand why there should be conflict in the ranks of the peace-makers. In their mind, one either wants peace or he does not; and that is the end to the matter.

One wishes that this simplicity of mind about the problem which war poses to our generation reflected truth; actually it merely reveals our naïveté.

For the desire for peace is but the beginning of the matter, not its end. It is only as the desire for peace leads to mental wrestling with the stern complexities of the international situation that one can lay claim to any maturity of view about war and peace.

And when the confusions and perplexities of the problem are unfolded to the alert, inquiring mind—as they never are unfolded to the naïve—one sees that the question: How is peace to be achieved, by what methods, through what instrumentalities and institutions? is quite as important as the question: Do you desire peace?

Consider the crisis which confronts the world today! Three great and powerful nations, smarting under the sense of injustice, infected with imperialistic self-aggrandisement, are internationally on the loose—marauding murderers seeking whom they can devour.

First it was Manchuria, then Ethiopia, later Spain, now China. Mars has kicked his iron heel against a world whose foundations are already shaky through the disintegration caused by poverty and depression, and the trembling structure of the world community totters and crumbles.

Shall we stand by, idly? Shall we be passive, simply awaiting the next stroke?

Is there any constructive policy which the de-

fenders of human rights, of civilization itself, can adopt to halt the spread of fascist aggression? The people of the threatened nations want to know.

America wants to know, too. We are wary of the blandishing allures of war, alert to its unfulfilled promises of justice and a lasting peace, convinced of its betrayal of human hopes. We lost our sons once, in 1917, and we propose not again to be drawn into Armageddon's crucible of blood and fire.

We have a will to peace which remains strong. And it is coupled with an equally strong desire to take such measures as will put to rout, finally and decisively, all the forces which make for war.

Yet we lack agreement as to how we shall keep the peace and prevent both the outbreak and the conducting of war. This is our dilemma. It will not be resolved, as we have already suggested, simply by more conversions of people to a sentimental desire for peace.

•
Today the United States is faced with two choices in national policy, between which we cannot vacillate long except to our own eventual discomfiture: reliance on the Neutrality Act or joint measures with other nations for collective security.

Before this article is read, the choice may have finally been made by the government. From the beginning of the Japanese invasion of China the President delayed invoking the Neutrality Act, preferring to pursue what the Secretary of State called a middle-of-the-road policy between aggressiveness and weakness.

In his now famous Chicago speech on October 5 the President's tone became firmer. A day later the United States declared Japan to be an aggressor and prepared to collaborate with League powers to invoke the Nine-Power Treaty for joint measures to restrain Japan.

To some people this government policy will be cause for rejoicing, others will see in it only cause for alarm.

Although the government seems to have made an irrevocable choice, the struggle within the peace movement will continue with added force,

one group supporting the administration, the other attacking it.

We ought to understand the reasons for this conflict, for all of us will have to take sides sooner or later. Neither the embargo policies in the Neutrality Act nor the sanctionist policies in the League of Nations Covenant have been put to a fair trial.

We do not know exactly what the risks are of pursuing one or the other policy, and we are forced to go ahead in one direction or another without a sure demonstration that peace will thus be won.

All the more reason, therefore, for a careful weighing of the pros and cons *now* before government policy is a *fait accompli*.

Briefly put, the argument runs something like this: Those who advocate invoking the Neutrality Act insist that this "undeclared war" in Asia is a "state of war" in the meaning of the act; that failure to invoke the act means nullification of the will of the people expressed through Congress; that the probable interference of Japan with American shipping may lead to such "incidents" as involved us in the World War; that it is wiser to invoke the law before such incidents arise; that the conflict in Asia is a prelude to world war, and America should keep out of it, cost what it may.

Proponents of a more aggressive course towards Japan argue: Japan is the aggressor, and should be brought to time; the hope of peace lies in collective action against Japan; unless Japan is restrained now she will later threaten

the Philippines and other areas of American interests; that a show of weakness in Asia will simply build up the impression that the world's democracies have abdicated, thereby encouraging the fascist powers in Europe to fresh attacks upon weaker peoples.

Where do *you* stand? Peace isn't so simple.

This article began with a note of discouragement, with the fact of conflict within the peace movement itself. Let us close on a note of encouragement.

Through the National Peace Conference the major peace organizations in America are making a concerted campaign for World Economic Coöperation.

This campaign, so auspiciously launched with an international radio broadcast on September 19 when leading world statesmen addressed themselves to the problem of "Economics and Peace," will continue for fifteen months.

Its purpose is to discover and support the economic policies, national and international, on which world peace depends. The peace movement is united on the root problem, that of dealing with the basic economic tensions which make for war.

Through the Council for Social Action our Congregational-Christian Churches are related to this campaign. Through our own personal participation in making the campaign for World Economic Coöperation a successful venture in education and action for peace we can help to build the Kingdom whose head is the Prince of Peace.

Japan—History-Maker [Continued from page 495]

time doctors, and their salaries range from \$60 to \$100 a month. They can hardly expect to amass wealth—except in gratitude.

A moment's reflection will reveal the important bearing which these life-multiplying enterprises have upon history in a region where, at the moment, death-dealing forces are dominant.

During the height of the fierce battle at Shanghai, on August 20th, I remarked to a wise student of missions,

"No matter who wins, this war will probably make a big difference in the missionary enterprise in the Far East."

"Yes," he replied, "and it can hardly help affecting missions in India and other colonial areas."

Without entering the hazardous realm of precise prophecy, one feels justified in declaring that we are probably witnessing events of more moment for Asia and the whole world than the victory of Japan over Russia in 1905.

But any balanced appraisal of the whole situation would recognize that, in the long run, the personalities and enterprises in China and Japan, begotten of Christian love, will play a very significant part in building a decent society upon the unmitigated wreckage wrought by war.

Some Things I Know Now

By **Altie Cummings Galt**

How much do you know about war?

I am not a statesman, a militarist, or a capitalist. I have no experience in the art of astute international diplomacies, the intricacies of planning a war campaign, the inter-weavings of high finance with the heartbreaking sufferings of war, but there are some things I *do* know.

I have watched a nation struggling with many readjustments to the machine age, to the democratic form of government, to new methods of industry and education; making marvelous advance in communications and travel and in the unification of its vast regions.

At the same time she was struggling with the ever tightening octopus tentacles of an ambitious, grasping neighbor.

I have seen her sorrow at having some of her richest territory taken out of her hands, and her expectant hope, that the strong nations who pretended to stand for world justice would insist on her rights, slowly change into the grim realization that the lack of this moral support meant either abject giving up of her country and independence, or a much dreaded, costly, bloody struggle.

I have known of years of quiet planning and persistent preparation for this struggle, while many uncomprehending onlookers criticized her for apparent easy yielding to more and more exorbitant demands.

With many glimpses of resentment at injustice seething underneath, I have seen the marvelous patience with which "incident" after "incident"—some of them evidently deliberately provoked—was settled in the hope that in some way an understanding might be arrived at and war averted.

Finally, I saw when the limit of this patience was reached, when honor could no longer submit, when the long smouldering embers burst into flame, and when stoic China launched into a defence which astonished Japan and the world.

After that I knew many new experiences in rapid succession: the absolute disruption of all plans of many people; stoppage of the weekly

letters from the children in America; the being absolutely cut off from trains, newspapers, letters, or wire communication with Peiping, Tientsin, or anywhere in our North China region.

I saw fear in my Chinese friends' faces as some of them left the city for what they hoped would be safer places, and others refuged into our school buildings, while valuables of our Tung Jen Middle School were buried or hidden in different places between times as our ever busy, efficient principal, Mr. Yang Sheng Wu, helped head up relief work in the compound, and also the Y.M.C.A. Canteen Service work for three large cities.

As prices rose I joined with others in laying in supplies against a time of greater emergency.

I joined with them, too, when the terrifying shriek of the neighboring flour mill gave warning of the approach of enemy planes, and people flocked into our cellars.

One day we answered this call eight times and among scores of others I saw three helpless old women carried on their sons' backs into my cellar.

I know how it feels to lie in bed at night and listen to trains, auto trucks, carts and carters, knowing that they were all feverishly engaged in military movements, and that, also, under cover of darkness, thousands of troops were moving which had remained hidden in villages and kaoliang fields during the day.

As I packed trunks, continued quietly to direct the daily routine of the home, and received callers, I have gone from room to room of my home looking at dear familiar things, wondering if after a few days I should ever see them again.

Then I knew the agony of leaving this home and my best loved one, and with many misgivings starting on the long, long, journey—much longer than ever before, because of the necessity of going clear to Canton and Hong Kong to get a boat.

For more than two days of this long railroad journey we met a constant stream of military trains—troops, horses, cannon, ammunition and supplies.

At the junction of the railroad to Shanghai, we saw the station platform piled high with mail bags—set aside to wait for the more important business of moving troops.

I know how it felt on two different nights to have all of the light of the train extinguished suddenly and to sit in darkness for three hours listening each moment for the sound of a bombing plane.

At Hankow I met people who after some of the bombing raids had come on a river boat from Nanking—sixteen hundred people crowded onto a boat designed to carry four hundred. With some of them I traveled two days and nights on a train which carried one thousand refugees to Canton.

I knew the unspeakable kindness and helpfulness of the U. S. consuls at both Hankow and Canton, the former issuing my passport on Sunday, sending on word to the latter to meet the train and help us.

I had the unique experience in Canton of eating at the consul's wife's perfectly appointed luncheon table in my dirty traveling clothes right off of that crowded third class car.

In Canton also, being most hospitably entertained and cared for by Miss Lowrey, our Board's sole representative there, we shared in the experience of Canton's first air raid.

In the newspapers there and in Hong Kong, I read the long lists of names with S.O.S. appeals of friends and relatives trying to get in touch with people who had fled from Shanghai, or whom their friends hoped had gotten away from there.

Finally, in Kobe, I knew strong emotion, standing at the rail of our ship watching an army transport leave the dock and steam out of the harbor amid great flag-waving and cheers, as it started toward China with the purpose of meting out more death and destruction.

I have seen just enough to realize that I have experienced very little of war, and can never know or comprehend much of the actual sufferings connected with it.

I have not seen any battlefields. I have not even seen any of the seriously wounded or slaughtered, though they were in our city before I left it.

But I know that these two nations are both storing up years of suffering from broken homes, oppressive taxes and poverty, from devastating bitterness and hate.

And I wonder if much or all of it might not have been prevented if in recent years the Christians of the world had been working harder to prevent war and to establish peace and justice for all peoples.

Peace *By* GRACE H. KNAPP

Soft the shadows, lengthening, lingering, melt into the dusk again,
And the twilight's benediction rests upon the homes of men.

Far within the dim cathedral kneels a patient, reverent throng,
Waiting, weary, for the solace and the peace of evensong.

Waiting—till the soothing silence shudders, smit with solemn sound,
As the organ's throbbing thunder seems to rock the very ground.

'Tis the agony primeval—elemental, brutal strife;
Through long aeons the creation travailing in pain for life.

'Cross the thunder leaps the wild, sweet wailing of a violin;
Ah! men's heartstrings still make music, wrung with passion, suffering, sin—

Quivering 'neath Life's touch—but hark ye! pure and clear and true and strong,
Tender, trustful and exultant, from the shadows soars a song.

Soars—and, lifted by its rapture, Nature's sigh and spirit's moan
Blend divinely with the seraphs' paeans 'round the Great White Throne.

Soft the silver twilight deepens into purple gloom again,
But the shadows never more shall rest upon the *hearts* of men.

Answering a Troubled Layman

By **Howell D. Davies**

"**S**OME of us men," says an active layman, "have the impression that foreign missionary work is on the decline; that the heathen in all parts of the world have been reached and taught the Gospel by Christian workers; and that there is no longer need of spending energy and money in this direction."

Let us take up these three impressions in order—and, by the way, we no longer use the term "heathen."

IS "FOREIGN MISSION WORK ON THE DECLINE"?

Yes—and No. In 1925 the total number of foreign missionaries was reported as over twenty-nine thousand. At present the best estimate is about twenty thousand. But this smaller number must be put over against the 15,288 of 1903: the number of missionaries nearly doubled between 1903 and 1925.

The depression and world disturbances have naturally resulted in a setback. Our own Congregational missionary force has been reduced from 701 in 1930 to 667 at present, our general benevolences for both home and foreign work having fallen from over three million dollars to less than a million and a half. [Figures for missionaries include associate or term workers. Ed.]

"But the ratio of reduction in the actual progress of work has not been as great as the ratio of reduction in the number of missionaries and in the amount of income," reports our Foreign Board.

With all this reduction in forces and money the number of members in our foreign mission churches increased from 101,959 in 1930 to 107,596 in 1936, and the number of Sunday School pupils from 75,050 to 88,286, showing that the native church does not depend wholly on stimulus from the outside.

Protestant communicants in China increased

from 243,479 in 1920 to 289,547 in 1930, and the number of Christians in India increased over a million and a quarter: a hundred and fifty thousand a year, twelve thousand a month—a 32.5 per cent gain.

The largest Congregational church in the world is at Bailundo, West Africa. It has over 7,000 members, received after *satisfactory probation*, and not wholesale.

Missionary work obviously gains or declines according to the interest and generosity of the home church. The fact that our children in Sunday School are getting more and more missionary education is indicated by the increase since 1926 of from 1950 schools enrolled as World Service Schools to 2725 pledged to systematic missionary instruction and contribution.

And it is almost impossible to meet the demands of the churches for furlough missionary speakers. It is almost invariably the *missionary* who wins the greatest interest at the young people's summer conferences.

While our local church support fell off 38.34 per cent the last ten years and our benevolences 50.03 per cent, this is not a bad showing, considering the law of self-preservation. The churches had to meet local expenses first during the depression.

It is not we, the church people, judging missions, so much as missions judging us. Missions is the measure of the church's vitality, unselfishness, self-awareness, Kingdom-mindedness, world-consciousness, brotherliness—in short, Christlikeness, for Jesus' passion was to establish the spiritual rule of God in the hearts of all men everywhere.

Missions can decline only as self-interest, individual, social, and national, increases. Christianity for local consumption alone immediately becomes something less than Christianity—second fiddle to a totalitarian state.

HAVE "THE HEATHEN ALL BEEN REACHED"?

Statistically, no. While about a third of the nearly two billion people of the world are in some sense rated Christian, the great bulk of the world lump yet remains to be leavened.

The Protestant church in Japan numbers only about two hundred thousand in a population of ninety million. And what are India's six million Christians among three hundred and twenty-five million people?

Compare this with America where about fifty per cent of the people have church affiliations.

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Geographically, no. Of the villages in India 740,000 out of 780,000 have no Christian workers. In Japan 11,123 out of 12,090 villages are still unoccupied in spite of Kagawa's intensive campaign that added some fifty thousand to the church. While Christianity has entered every country, it is only just inside the gate, as it were. It has only begun to cover the land.

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Morally, no. China has been cursed with nepotism, with graft praised as family virtue.

What kind of conscience has the Japanese military class that calls for "sincerity" from its Chinese victims?

What kind of moral sense permits child marriage and gives it religious sanction, and that holds sixty million outcastes in humiliating degradation in India?

Not that we in America are without sin. It is one thing, however, to have dishonesty, impurity, mendacity, graft, brutality, *with public condemnation*, and another thing to have them accepted as "natural" and *unreproved by religion*.

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Spiritually, no. Grotesque beliefs, cruel superstition, spiritual perversion, still stalk abroad in large areas. Africa is the land of great fear,

where the witch doctor is held in awesome terror. Millions of hearts are yet unfreed.

IS THERE "NEED OF FURTHER SPENDING" FOR FOREIGN MISSIONS?

Let the people on mission fields answer, especially those who have been reached. They feel they cannot carry on alone.

"For a long time to come, in one or another part of China," said the National Christian Council of China, "missionaries will be needed for practically every type of work, evangelistic, educational, medical, social, and special."

"Native Christians," says John R. Mott, "without exception authorized me to state that they both need and want more missionaries from the West."

Alice Huggins of China was offered a thousand empty temples if she could furnish the teachers. In Africa the villages beg for teachers and are oft sadly refused. The churches of these other lands are small and weak for the most part and implore us to stand by.

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Let the general conditions answer. In India only twenty-seven women out of a thousand can read or write. Child marriage is still the custom in the Native States, though prohibited by the Sarda Act in British India.

The infant mortality rate in Poona, a center of Indian culture, is 574 per thousand, compared to 56 in New York. In Kathiawar, of a thousand girls under fifteen 581 were widows.

The Fenchow Hospital in China is the only one for three million people. In China there is one nurse for every two hundred thousand people compared for one for every two thousand in America.

The proposition is really very simple: If America with all her churches needs the Gospel, how much more these other lands!

It is a question of levels. When these other lands equal ours in spiritual, moral, educational, physical, and social privilege, then it will be time to talk about liquidating missions.



Camera News

By
Dorothy P. Cushing



HOW LONG, OH GOD, HOW LONG

This young man was a student at Foochow College, Foochow, China. For several years there has been compulsory military training in the schools there—hence the background of rifles. Today are these slender artist's fingers which drew this picture of the Man of Peace gripping the stock of a gun with a bayonet in the end of it?



AMBASSADORS OF GOOD-WILL

(Left) Rev. and Mrs. Sherwood Moran, Osaka, Japan, at work in the Yodogawa Neighborhood House. (Right) Rev. Frank Cary of Otaru, Japan, doing church and student work. With him is Rev. Ogawa, pastor of one of the Kumiai churches. These are heartbreaking days for them.



THE CHURCH AT WORK

Above is Dean Roderick Scott, professor of Philosophy at Fukien Christian University, Foochow, China, teaching a class. Below is Dr. J. D. Taylor of Johannesburg, South Africa, conferring with a group of Zulu pastors, the fruit of Christian missionary work in Africa. Professor Scott said not long ago: "The missionary possesses those qualities of mind and heart that make visible the Church's good-will—which is a modern interpretation of the Great Commission—and the grace of God gives him, he knows not how, success beyond his deserts. The missionary is an artist, one who has discovered the source of life and who cannot rest until he has carved in imperishable soul-stuff his vision of reality. Without this sense of mission, he probably could not carry on his work, but this urge to expression brings God very close, for God also is an Artist.

'Oldest of poets—Unto His measures moveth the whole.'

And perhaps this is the way everyone should live his life."



Worship Service for Peace

By Ada S. Bek

Prelude of soft music

"Worship is the conscious integration of a personality around a controlling idea."

"Glory to God in the highest and on earth peace, good will to men."

Hymn: "Where Cross the Crowded Ways of Life."

As a symbol of the pledge of eternal friendship between Chile and Argentina there stands a statue of Jesus, the Christ of the Andes, the Prince of Peace.

"Sooner shall mountains crumble into dust

Beneath the throes of some titanic quake

Born out of hell—than these two peoples break

Their peace and friendship... their immortal trust

... The pledge shall not be broken!

Two nations heard amid the whirlwind's roar

The still small voice... They dared to understand

And melted for the sculptor's hand

The shining metal of the guns of war:

The panoply of conflict sacrificed

To build this image of the deathless Christ!"

"Behold, a king shall reign in righteousness, and he shall bring forth justice to the nations. He shall stand and shall feed his flock in the strength of the Lord, in the majesty of the name of the Lord, his God: and this man shall be our peace; and he will teach us of his ways, and we will walk in his paths; and he shall judge between the nations, and arbitrate for many peoples: and they shall beat their

swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

"These things have I spoken unto you that ye might have peace."

Prayer:

"Lord of the whole earth,
Break down, we beseech thee, by thy great power,

All those barriers which do now keep mankind asunder:

Overcome the hindrances of race, custom, and of prejudice:

Drive out all those adverse influences, Which now mar our union.

Foster throughout thy world

Every movement of thought, of activity, of good-will,

Which tends, for whatever motive and in whatever sphere

To break down isolation and exclusiveness,

To unite men in common enterprise and service,

To build up coöperation and interdependence. Amen."

Hymn: "In Christ There is no East or West." (*First two verses read silently while music is played softly. Last two sung.*)

Silent Prayer for peace

"Blessed are the peace makers, for they shall be called the children of God." Amen.

Additional Material. Many of our adults are not as well informed as their children about such expressions of friendship between nations

as "The Christ of the Andes." *Ship East—Ship West* by Elizabeth Miller Lobingier, (cloth \$1.00, paper 25 cents) though written for children, has within its covers facts in story form which would enrich an adult worship service; further information is given in the *Primary Teacher's Guide on World Peace* (25 cents). All of this material would need to be reset for adults, but the facts are there in convenient form.

The book tells of the Peace Bridge, built to commemorate a hundred years of peace between Canada and the United States; of the new project on the North Dakota border, the Peace Garden; of the Waterton-Glacier International Peace Park, and of the Peace Gate at Blaine, Washington, which reminds us that we are "brethren dwelling together in unity."

It includes the story of the bronze wreath given in honor of Lieutenant Caldwell, the American aviator, who was killed during a flight in the interest of peace, a tribute conceived in the mind of a Japanese schoolboy. The Japanese cherry trees in Washington and the Statue of Liberty, are described as gifts of friendship from other countries. True stories are told to explain "best ways to settle quarrels": arbitration, World Court, conference between nations. Any group might well glean from this book enriching material for this peace service, and then might pass the book on as a gift to the Primary Department.

Nations Are Friends

The world is one family
To dwell loving each other;
This is our hope;
This is our plea.

Let us sing together,
United hand in hand—
For the nations are friends—
A Song of Peace.

As our seven seas
Are linked together
The nations are friends—
Tie them in one.

Clouds of hate and mistrust,
Blow them away, afar,
To prosper as one;
Under one ideal.

Blaze, ye day of love,
Shine forth brilliantly.
The nations are friends;
We're one family.

(Written by a young Japanese woman; translated by a press man. It appeared in "Tadpole," published by Lucy Tiscomb, Northfield, Mass.)

Strategy for the Long Campaign

IN what ways and by what means is the adequate support of the whole missionary enterprise by all the churches most surely to be reached?

UN SOUND METHODS OF APPEAL

We could not consider using raffles or any other method which would cheapen our cause, so central in the work of the Christian church.

We must avoid the mechanics and the technique of the professional money raiser: estimating the largest possible amount of money that can be secured from a given field, then mobilizing all the big guns, tanks, airplanes, and shock troops for a big drive on the objective. Breaking down resistance by one means or another! If a prospect won't subscribe so much a week, taking a special collection on the spot! Telling him how much his neighbor has given who isn't as successful or as generous as he is reported to be!

Never mind the long-time consequences of this type of victory—go over the top at all costs, and hope that people's interest will follow their money, and that even those who gave grudgingly will become enthusiastic for the cause that tricked them into giving twice as much as they now wish they had subscribed.

In avoiding this Scylla of professionalism and mechanics in raising money we may steer into the Charybdis of sentimentalism. We may devote all our energies to arousing a man's enthusiasm with generalities about the great commission, the heroism of the mission fields, the vast needs of the non-Christian world—getting up steam, and never gearing that emotion into action in practical ways like giving

By Thomas A. Goodwin

money or coöperating in a service project.

Desirable attitudes are not produced by much speaking but by opportunities to give expression to the emotions and convictions the speaker has sought to induce.

We need a proper balance between the two extremes. Have we of late years neglected one of the two elements, education and expression, or over-emphasized the other, or been half-hearted about both?

It is my firm conviction that we have overworked the depression as an excuse for our failure to support missions and for our decreased support of the local expenses of our churches.

In the latter field we have usually resorted to drives to meet the deficits; and our appeals for missions have dealt more with crises than with the long-time value of the work.

The time has now come to change all that.

BETTER METHODS

We need, on the one hand, a well laid plan of thorough, sound, and constructive education and sincere promotion; on the other hand, a well-thought-out program of expressional opportunities, both immediate and continuing.

In the face of a prevalent nationalism and localism we must proclaim the unity of mankind and the indivisibility of our Christian work, home and foreign missions and local parish service, trying to rub out the boundaries at which the parochial-minded can stop and say, "I'll give for work within this geographical limit, but not for that beyond."

We must meet the lack of conviction about missions and about churches with that which will create conviction. Our church members do not have vital convictions about God and their personal relations with Him, and with their fellow-men through Him.

The Kingdom of God does not now appear to command as widespread a loyalty as facism or communism, for which causes millions have made sacrifices.

This is God's world, and we have the privilege and the responsibility of sharing with Him in building His Kingdom.

All our effort and planning for the future of missions and the future of the church as a whole, which are one and inseparable, must be grounded on that conviction.

Subordinate questions concerning the philosophy of missionary motives and objectives need to be answered for thousands of our church members if we are to expect more than a grudging or superficial response to our appeals. To what extent is proselytism desirable or justifiable? Is syncretism a goal or a danger? What is the ultimate goal we are working for in the mission field?

Educational efforts will be most effective when they can be tied up to specific fields, or projects, or, best of all, to individuals personally known to the church members.

"Hereafter, when you are making out your annual subscription to benevolences," I take occasion to say after we have had a missionary speaker, "or giving in some other way to the Apportionment, don't think of it as an abstract beneficence. Think of Mr. F. Sidney Dart of West Africa, or President Buell Gallagher in Talladega College, Alabama, or Dr. C. B. Olds in Okayama, Japan, or Miss Priscilla Chase, well-known for her work in North Carolina.

How fortunate is the church which has its own foreign pastor or home missionary, with whom its members can keep in constant and personal fellowship!

Along with the educational program should go the planned provision for expression of our convictions and our enthusiasm:—

No church ought to omit the annual solicitation of pledges to benevolences, or slight it because of the stringency of local financial conditions.

Every church ought to adopt annually an Apportionment goal, to be given as serious consideration and

support as the local expense budget, not faring worse than that when cuts have to be made, and receiving its share when increases are possible.

At least once or twice a year there should be a definite project for study and for giving, so that boys, girls, and adults may have acquaintance with a specific mission work, and express their interest directly in a special gift to that particular work.

There is opportunity and warrant in every church for at least one special offering for missions each year, most appropriately at Thanksgiving or Christmas. Other special

opportunities, such as cent-a-meal boxes may be used without prejudice to the regular giving, if wisely administered.

There will still be room, after these methods have been used, for the personal solicitation of individual givers.

Summarizing: No attempt at education or inspiration which does not definitely point to some channel of expression; no solicitation of funds for which there has been no preparation in education and inspiration. It is not a question of whether we shall have education or solicitation: we must have both.

News About India

How the life of the whole country is influenced by political situations has once more come to the notice of the thinking people. Last April the new Constitution went into effect. Elections were held and the National Congress which has been consistently opposing the Constitution won in six out of eleven Provinces.

The British Government maintained that there was enough in the Constitution that would be advantageous. They pointed out the fact that autonomy was granted to the Provinces. But the Governors of the Provinces are asked in the Constitution to act in certain matters contrary to the advice of their ministers if it seems necessary to them to do so.

The Congress held that that was not real autonomy. They asked that in case of disagreement the matter should be referred to the Electorate. They refused to take office.

Interim ministries were formed by the Governors and the Government was carried on. But it was certain that when the Legislative Assemblies met in July they would be defeated and thrown out of office. And since Congress had re-

fused to take over the Government it would be necessary for the Governors to dismiss the Legislatures and assume responsibilities. This would do away with Democracy and would destroy the New Constitution. What would then the Congress do? Would it resort to Non-Coöperation? Would the era of Lathi (baton) charges by the police, arrests and sentences filling up jails as in 1930-32—thus throwing business into confusion—be on the country once more? These were the questions that were worrying many minds. The impasse was reached.

The solution was offered by Mahatma Gandhi. He has again and again been believed to be put on the shelf, but again and again he has come back. He has demonstrated that he has uncanny powers to feel the pulse of the masses. While the leaders are wondering he announces his decision. This time he observed that "Parliamentary mentality has come to stay." Through his personal influence he succeeded in making the Working Committee of the Congress decide to assume office. Now the Congress in Bombay and five other provinces is the Government.

By Bhaskar Hivale

Nobody knows what the Congress will really be able to do. The first result is psychological. A better spirit seems to pervade everything. The British officers and Congress leaders mingle in a friendly fashion. The police, the judges, the gaol keepers are now under the authority of the very men that were in jail only three years ago. The Congress leaders have shown no spirit of revenge.

The second thing is the spirit of sacrifice and service. The ministers have always been paid five thousand rupees per month. The Congress ministers take only five hundred rupees. "Whatever is being done today with the money motive should in the future be based on the service motive." The third thing is the constructive program. Prohibition is gradually to be attained. Education is to be made compulsory and land taxation to be revised.

The heart of a missionary is delighted as he has been desiring such a spirit of service. He will find greater opportunities of coöperating in all these things. American missionaries have been carrying on model institutions and now they will be able to render greater help to their adopted land.

Burrell Normal Becomes

a Public School

A FASCINATING story of ever increasing inter-racial coöperation reached its climax in the transfer of the property of the Burrell Normal School from The American Missionary Association to the Board of Education of Florence, Alabama, on September 7, 1937.

Burrell Normal School was originally established at Selma, Alabama, immediately upon the close of the Civil War. It was named after Jabez Burrell of Oberlin, Ohio, who made a gift of \$10,000 to The American Missionary Association in 1868. In 1866 it reported 270 pupils; in 1874, 400.

A visitor during the seventies described the situation at Selma in these words: "You may travel for one hundred miles and not find a schoolhouse, or scarcely a church edifice, and when one is discovered you could hardly guess what the building is for. A Southerner said to me this week: 'The future of the colored race looks dark. The only hope is to educate them. The North must do this; the South will not. First, she is not able; second, she is utterly indifferent to it.'"

In 1878 the school was turned over to the city of Selma, but was reopened by The American Missionary Association in 1886. After a disastrous fire in 1898 the property was sold to the city of Selma and the school closed.

Five years later it was decided to use the funds realized from this sale to reopen Burrell Normal School in a new location. Augustus Field Beard has left a prophetic account of how this was selected.

"The first community which we visited was sufficiently needy but insufficiently friendly. Leading citizens with whom we advised were not anxious for a Northern school.

"We then went to Florence, Alabama, calling first upon the mayor of the city. We asked him

to assemble either the common council or representative citizens and allow me to make a statement respecting a possible school in Florence. He did this, and became so interested that he induced the citizens to purchase the land upon which the school should be situated, and accompanied us when we selected the location. *This friendly attitude of the people of Florence has continued from that day until now.*"



Burrell Normal School, Florence, Alabama

At that time Florence was a beautiful village nestling among the foothills of the Alleghany Mountains just within the great bend of the Tennessee River. The school was pleasantly located on College Street, about three blocks from the city hall. It occupied the crest of a low hill and enjoyed a splendid view of the river.

Joseph Fletcher, at that time a recent graduate of Talladega College, both drew the plans and supervised the construction of the building. Since then he has had charge of much construction work for The American Missionary Association, and for a number of years has been superintendent of the plant at Talladega.

The re-born Burrell Normal School was fortunate in its first principal, Benjamin F. Cox, who

retired from the principalship of Avery Institute in Charleston, South Carolina, in 1936 after thirty-nine years of service with The American Missionary Association.

Through his artistic temperament Mr. Cox gave the school a cultural slant which has persisted through the years. By setting out shade trees and planting flowers he made the campus one of the show places of the town, while the rooms were adorned with pictures, flowers, and even an aquarium. The astonished mayor wrote to Secretary Augustus Field Beard that he had never supposed that colored people were capable of such artistic genius.

Mr. Cox was particularly effective in the teaching of music. In five months he transformed a group of untrained voices into a chorus which could render classical music creditably. At a time when cultural opportunities were not as abundant as today the school became a center for those of both races who loved the beautiful.

Richard B. Harrison, who later became famous as "de Lawd" in *Green Pastures*, gave readings from Shakespeare, while the Williams Singers of Chicago, the Fisk Jubilee Singers and numerous other musical and literary celebrities filled the chapel to overflowing.

When Mr. Cox was transferred to Albany, Georgia, he was succeeded in the principalship by George N. White, a young graduate of Atlanta University who had come to Burrell as a teacher at its re-opening. For twenty-three years George White served Burrell—twenty of them as principal.

Since becoming one of our national secretaries in 1925 he has helped in carrying forward the negotiations which have led to its

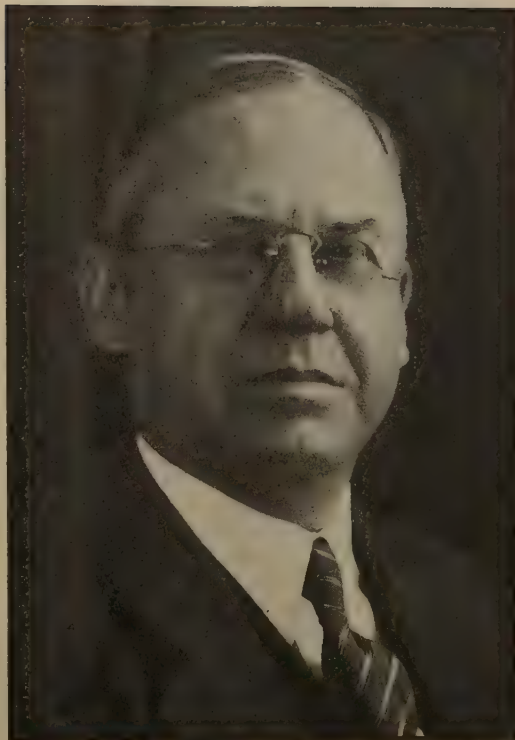
becoming a public school. At the time of his removal from Florence the local paper said concerning him:—

“Under the efficient leadership of Professor White, Burrell Normal has made for itself a place in this community which means much to both the white and Negro population. As a result of his twenty-two years administration of this school, and the kindly aid in his efforts rendered by the city of Florence, there has grown up a spirit of trust and respect between the races in this community which is uncommon. And we feel sure that no better investment in appreciation and good-will has ever been made by our people.”

One of the early ventures in co-operation was an annual Farmers Institute in which the agricultural colleges of the state assisted. It proved so popular that the only place in town large enough to hold the crowds was the county courthouse, which the authorities gladly made available. At these gatherings many a farmer learned that King Cotton was sitting on an unstable throne, and that future security could only be had through diversified farming.

Significant of the good-will between the races at Florence was the incident which occurred when Thomas Dixon's infamous play, *The Leopard's Spots* was scheduled to appear. In an address before the City Council George White pointed out the despicable and inflammatory nature of the play—with the result that the city fathers wired Thomas Dixon that it could not be given in Florence.

When he persisted in coming anyhow under the excuse of fulfilling his contract with the local theatre the mayor ordered the police to put the cast in jail if the curtain was lifted. Before the hour for the performance had arrived he and his troupe had departed.



Secretary George N. White who served Burrell twenty-three years

Florence was the only city in the South where this play was not presented—thanks to a little social action on the part of a representative of a missionary society.

The World War brought unexpected prosperity to Florence. One morning a German submarine appeared in New York harbor bent upon the peaceful mission of exchanging dye-stuffs for war supplies, which was then lawful as we had not yet joined the Allies. At that time most of the nitrates which we used to make munitions came from Chile—a dangerous arrangement when submarines are about. To safe-guard our supply of explosives a great nitrate plant was erected at Muscle Shoals, just across the river from Florence.

Later the great Wilson Dam was constructed, which served as a bone of contention in Congress for over a decade. The result of these ac-

tivities was a real estate and financial boom. Florence dreamed of itself as a great city—as T. S. Stribling has depicted in *The Unfinished Cathedral*.

To the everlasting credit of the city and people of Florence they shared their prosperity generously with Burrell Normal School. When the principal appeared before the city commissioners and asked for \$1,000 the only question was, “Do you want it all at once, or will you take it in two or more instalments?”

To a letter of thanks the commissioners wrote, “We do not regard this as a gratuity but as the partial payment of a very definite obligation which the City of Florence owes The American Missionary Association for taking care of the city's Negro children all these years.”

With this as a beginning, the city has paid thousands of dollars into

the treasury of the school. During the depression the annual grant was greatly diminished, but never given up. While at this time the property is being turned over to the city without compensation, the generous support which the city has always given the school makes a reciprocal gift from The American Missionary Association quite appropriate.

During the transition period between private and public ownership a happy bit of inter-racial coöperation has occurred. Two years ago the city was not yet ready to take over the school but rather than lose it entirely because of the inability of the American Missionary Association to continue its former appropriations, a bi-racial Board of Trustees was formed with the mayor and the pastor of the leading church representing one race and two business men representing the other. Outside of a small subsidy from the American Missionary As-

sociation this Board raised the necessary funds and conducted the school. It was a real joy to see it in action as it faced a difficult financial job. This fall the city is taking up its proper burden of furnishing free secondary education to its Negro boys and girls and the school now becomes the Burrell High School.

One day last winter there appeared by invitation at the meeting of the Administrative Committee of the American Missionary Association, a young man with an accompanist. To the plaintive music of a portable organ, this young man sang one of the work songs of the South which he had transcribed after hearing it in a church near Florence, Alabama.

The room was breathless when he finished. Here was a tangible dividend of the work of Burrell School. This young man had sat in its chapel and had taken seriously

the words of the principal when he said men go far who recognize even a single talent and do something about it.

That young man was Homer Smith, the tenor of the Southernaires, who with his quartet sings every Sunday at noon from the National Broadcasting Company studios at Radio City to thousands of people from Maine to California. T. E. Stribling with his books, among them *The Store*, has brought something of recognition to Florence, but Homer Smith with his theme song "Shine on me, I wonder if the Lighthouse will shine on me" demonstrates the undying work of the American Missionary Association in creating personalities by means of the "lighthouses" it has planted throughout the South, of which Burrell now takes an honored place in the education scheme of Alabama.

How Florida Educates Her Negroes

By Martin D. Richardson and LeRoy M. Washington

IMAGINE, if you can, a state where Negroes constitute nearly one-third of the population, and where the total value of public school property for whites is sixteen times as great as that for Negro children.

Should you be able to grasp this, it will be easier for you to believe that in seven of Florida's 67 counties the total value of public school property for Negroes is less than one per cent of the whole; that in one-half of the state's counties, 33, the total value of public school property for Negroes is less than five per cent and that in only nine counties does it reach even the proportion of ten per cent.

The assessed valuation of the buildings in which Negroes attend public school in Florida, however, is not a correct index of the types

of school buildings a generous state and its liberal counties give their colored children.

Consider, for instance, the fact that there are 1,494 school buildings for white children in the state, with an assessed valuation of seventy million dollars. The 1,029 buildings for Negroes have cost the good folk who spend education money only five million.

If the white school buildings are such that several local politicians are elected each year by promising to improve them, imagine the shacks the Negroes must go to school in!

Of course, there is no better person to describe these palatial centers of education than the white, southern state agent of Negro education. Says this authority:

"Six hundred sixty-four of the

buildings for Negroes are owned by the counties; three hundred forty-one are not owned by the counties. Churches, lodges and shacks comprise the latter group, while many of the group owned by the counties are inadequate for school purposes. . . .

In a few South Florida counties and in most of the counties in North Florida Negro schools in these shacks, lodges, churches, etc., have no toilets, water supply, desks, blackboards, etc. . . . Counties use these schools as a means to get state funds. . . ."

This state agent, incidentally, issued a statement at the end of 1934 that told just how many Negro schools there were without water supply or toilets. It was evidently unpopular with his fellow officials,

because it did not reappear when the new state report on education was issued in 1937.

However, the figures in 1937 will prove little better, if any, than those of the former report, since there has been little school construction for Negroes going on. In the earlier report there were 412 Negro schools in the state without water; 127 had no toilets.

This, naturally, is blamed on the counties. But then, the counties can take the blame for a number of other things, too. For example, three counties have no Negro school buildings at all. These counties have a combined population of nearly 4,000 Negroes. Even with school buildings donated by the Negroes themselves, two counties have only one Negro school each.

These Florida counties offer some interesting sidelights on the matter of per capita instruction costs in the state, too. The state average is far from equitable; it is some forty dollars per capita for whites and

fourteen dollars for Negroes.

But there seems to be some sort of friendly rivalry between counties to ascertain which can best lower the state figures. In ten of them we find that the per capita cost for Negro education is less than ten dollars; Union county has a Negro per capita of just five dollars and fifty-three cents, and in Jefferson county, with a white per capita of sixty-three dollars, the Negro figure is less than eight dollars.

It is well to remember that in the last named county the Negro population is sixty-eight per cent of the total.

Most of the counties are justly proud of Florida's good (convict-built) roads, but the Negro school children in the state seldom get an opportunity to see how it feels to ride over them. Out of the huge appropriation annually for bus transportation in the various counties, one child out of every seventy who ride in the busses is colored.

This cannot be fully appreciated

unless one knows of the distances between schools in the state. One mother near Brooksville, in the central part of the state, stated recently that she had to withdraw her children from school because they had to walk four and one-half miles each way, nine miles a day, to and from school.

The teachers of the Negro children in Florida have problems as acute as those of their children. Fifty-eight of them earn less than two hundred dollars a year; approximately seventy-five per cent earn less than five hundred. Union county pays its Negro teachers an average annual salary of \$153; twenty-three counties average less than eleven dollars a week during an abbreviated school term. The figure, based on twelve months, would average about six dollars.

The fairness of these salaries—even the white teachers admit no adequacy in Florida—may be judged by Alachua county, which has an average per capita cost, based



This church "pinch hits" as a public school for Negroes in a southern state

on salaries, of forty dollars for its white schools and six dollars for the Negroes. One county's Negro teachers receive so little that the per capita cost of instructing Negro children based on teachers' salaries, is less than four dollars a year.

Little difficulty is experienced in determining the type of teacher most readily available to grasp at these lucrative salaries. Three hundred and fifty Negro teachers are not high school graduates; six hundred are teaching with either temporary certificates or without any. Several hundred others are em-

ployed on examination merely, with no college or normal work necessary to their employment.

It is only natural to expect that with dilapidated, borrowed buildings, neglected or ignored essentials of school program, and underpaid, poorly prepared teachers, the education of the Florida Negro child would be wanting in many respects. This is a perfectly correct assumption, as the statistics will bear out. More than a fourth of all the Negro children enrolled in public schools are in the first grade. Five out of every six are in the first six

grades. Less than one out of twenty-five is in any grade above ninth. (Figures based on 1936 reports.)

Even those few who reach high school find themselves faced with a new set of handicaps. Out of the twenty-eight Negro public high schools, only six are accredited. This figure may be contrasted with the situation in the white high schools where there are two hundred and fifty-eight accredited high schools, and only eighteen non-accredited. —From *The Crisis* for September, 1937.

When You Drive to Florida

At this season many of our church people are planning their annual migration to Florida. To those who travel by auto this trip affords an unusual opportunity to become acquainted with some of the neediest sections of our country and to see something of the missionary institutions which our churches support. An *Automobile Map of the Southeast* showing the location of the principal schools and churches in which we are interested will gladly be sent to anyone requesting it by the Board of Home Missions, 287 Fourth Avenue, New York City.

FROM NEW ENGLAND AND NEW YORK

The direct route is through Richmond, Charleston and Savannah. It offers four points of interest.

Bricks, North Carolina, is midway between Enfield and Rocky Mount on U. S. highway 301. The campus and farms of the former Brick Junior College are being used for a most interesting experiment in Negro rural adult education under the direction of Neill McLean. A pause here of two or three hours will afford a fascinating

glimpse of the life of Negro tenant farmers.

Charleston, South Carolina, is an alluring bit of yesterday which has survived into the present. In addition to its old buildings and historical sites one should visit the Circular Church, which dates back to 1681, and Avery Institute, where a group of Negro boys and girls are receiving a high-grade training under Frank A. DeCosta. The buildings at Avery have seen hard service and need to be replaced but visitors will find the singing of the school superb and the exhibit of handwork impressive.

Midway Church is on the east side of U. S. highway 17 between Savannah and Jacksonville. Now preserved as an historical shrine, it once housed a Congregational church which produced signers for the Declaration of Independence, governors, judges, and ancestors for both the Republican and Democratic Roosevelts.

Dorchester Academy is reached by turning west at Midway Church for eight miles to McIntosh. Against the background of exceedingly primitive conditions our churches are conducting the only accredited high school for Negroes

in Southeastern Georgia under the direction of J. Roosevelt Jenkins. It is the center of a large area where the population is overwhelmingly Negro.

Side trips are suggested for more leisurely travellers.

From Richmond one can travel through the peninsula country and visit Williamsburgh, Yorktown, Jamestown, where time has done little damage in its passage, to Newport News and Hampton Institute, one of the greatest of Negro schools.

Ferrying across Hampton Roads takes one to the modern city of Norfolk, which is quite a center for the Christian churches which are now a part of our fellowship. Most conspicuous of these is the Christian Temple of which Howard S. Hardcastle is pastor.

A more ambitious detour is west across North Carolina to Asheville and then south through Atlanta and Macon. This takes one past the following points of interest:—

Raleigh is the state capitol and the home of the United Church (Congregationalists, Christians and Friends) of which Carl A. Voss is pastor.

Durham is the home of Duke

University, architecturally one of the most interesting schools in the country. H. Shelton Smith represents our churches on its School of Religion.

Elon College is four miles west of Burlington, North Carolina. It is the leading school developed by the Christian churches and is notable for its attractive campus and genial president, Leon Smith.

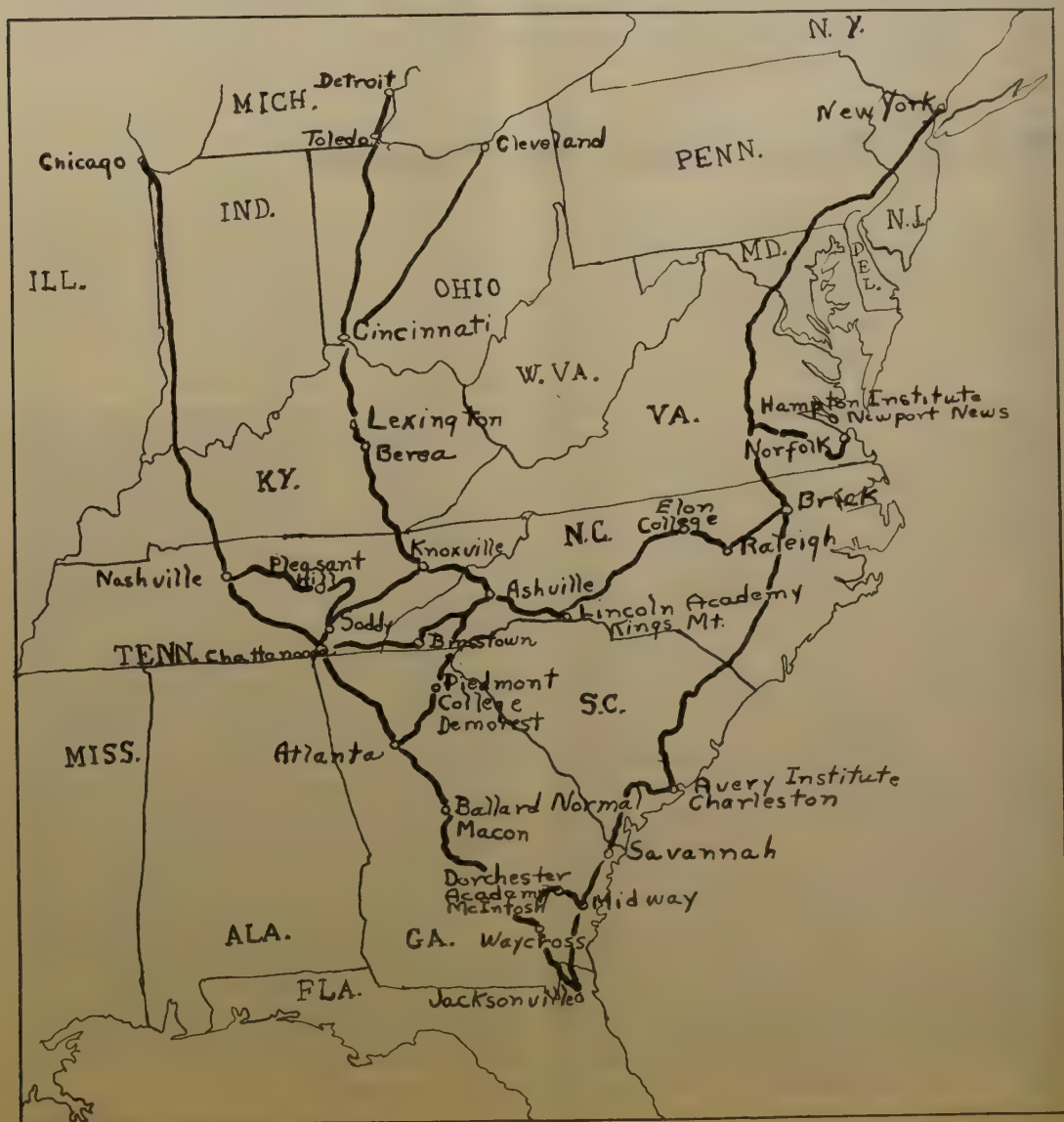
Albemarle offers an opportunity to see something of a Southern mill

town under the guidance of our pastor, Arnold Slater.

Lincoln Academy is on the main highway between Gastonia and Kings Mountain. Its attractive campus affords an unusual view of the surrounding mountains. Both as a meeting place for summer conferences and as a year around opportunity for Negro youth it aspires to the designation "the Negro Northfield." Henry C. McDowell, formerly of Africa, is its new head.

Brasstown is on U. S. route 64 between Franklin, North Carolina, and Chattanooga, Tennessee. Here is located the John C. Campbell Folk School where one can see methods developed in Denmark being applied to the problems of our Southern Highlands. Although a bit out of the way, few institutions are more rewarding to a visitor.

Attractive churches of our fellowship are to be found at South-ern Pines, Durham, Burlington,



Greensboro, Winston-Salem and Asheville.

Piedmont College, at Demorest, Georgia, on U. S. route 23 between Asheville and Atlanta, is an opportunity school for the youth of the Southern mountains. It majors on instruction rather than buildings. George C. Bellingrath is president.

Atlanta offers attractions. One passes Central Church on Ponce de Leon Boulevard when entering the city, while the First Church, which pioneered in institutional work for Negroes, is near the business district. Atlanta University is one of the centers of Negro education in the South. Around the old Atlanta University which our churches supported a group of institutions have been gathered under one head.

Macon, Georgia, is the home of Ballard Normal School, whose campus is a well-shaded valley in the northern portion of the city. It is a first-class high school for Negroes under the direction of William S. Maize.

Dorchester Academy may be visited on this route by turning east at Baxley.

Waycross, Georgia, is the center of a group of rural churches of which Carl Parker is pastor. The most interesting of these is Williams Chapel, which is readily accessible from Waycross.

FROM CHICAGO AND THE WEST

U. S. route 41 may be followed with advantage from Chicago to Atlanta.

At Nashville we have three centers of interest. Fisk University was founded by our churches and has always stood in the forefront of Negro education. The murals in the library depict the history of the Negro race. Thomas E. Jones is the president. Southern Seminary Foundation is our official training school for ministers for our Southern churches. It is affiliated with Vanderbilt University. William J. Campbell is dean. The Collegese Church ministers to a university constituency. William A. Keith is pastor.

Pleasant Hill Academy at Pleasant Hill may be visited by taking an optional route between Nashville and Chattanooga. It is an "opportunity" high school for the boys and girls of the mountains where everybody works their way. Oscar M. Fogle is the principal. The church has an elaborate community program directed by Edwin E. White.

Chattanooga has two churches, Pilgrim, of which Alfred W. Hurst is pastor, and Union, which is served by Milo J. Sweet. North of the city at Daisy, James W. Davenport, pastor, and at Soddy, Alva L. DeJarnette, pastor, are two mountain communities which are tinged with modern industrialism.

From Atlanta the route is that already given for those coming from New York by way of western North Carolina.

From Detroit, Toledo and Cleveland U. S. route 25 may be followed from Cincinnati to Knoxville.

NOTICE!

Daniel Hand Educational Fund for Colored People

Income Received from Investments

Three months previously reported	\$17,731.90
Month of Sept., 1937	5,002.22
Total for four months ending Sept. 30, 1937	\$22,734.12

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

Lexington has the Chandler Community Church, which is using an old Negro school as a center for welfare work. W. Judson King is pastor.

Berea is the home of Berea College, which was originally founded by our churches. It is now the pre-eminent educational institution of the Southern mountains. W. J. Hutchins is president.

A short side trip will take one to Norris Dam—a stupendous spectacle. From Knoxville one can go through either Chattanooga or Asheville to Atlanta and then south through Macon.

Further information or personal introductions to the schools can be had by writing to J. R. Scotford, 287 Fourth Avenue, New York City.

A Fellowship Prayer

Send us this day amongst our fellows,
Held every moment in Thine own strong friendship,
To be for Thee, triumphantly,
The heralds of Thy Will, Thy Word,
Thy generous Love, Thy Hope, Thy Joy,
Thy Might, Thy Purity, Thy Beauty.

HOYLAND



(Above) *The Christian Temple of Norfolk is our cathedral church in Virginia*

On The Way

Some of the places where our church people might well pause as they journey



(Above) *Two blocks from the capitol of North Carolina is the United Church of Raleigh*



(Above) *The Circular Church at Charleston dates from 1681*



(Left) *The John C. Campbell Folk School at Brasstown, North Carolina, extends a hearty welcome to visitors*

To Florida

southward. See article "When You Drive to Florida" on page 511.



(Above) *A model tenant house on the school farm at Bricks, North Carolina*



(Above) *The Midway Church founded by settlers from Massachusetts in Colonial days is one of Georgia's historic shrines*



(Above) *Ballard Normal School at Macon, Georgia, has a modern building on a well-shaded campus*

(Right) *Dorchester Academy at McIntosh, Georgia, is at the center of a large Negro community*



In Memory of James L. Barton

A Worthy Project Nearing Completion

By Luther R. Fowle

FROM his native Vermont hills, the young James L. Barton went to Turkey in fulfillment of his personal vision of a world Kingdom for his Master. That early term of service furnished a broad and sound basis for the developing thought of one who later became a leader of his generation in world outlook and Christian international service.

The Prudential Committee of the American Board has most heartily endorsed the thought of a Memorial to Dr. Barton in Istanbul, the city that spans the closest approach of Europe and Asia; the land of his first foreign service; a land remarkably waking to a new day. The Memorial is to be in connection with the American Hospital and School of Nursing of Istanbul.

This creative American project grew out of the needs of that great city at the end of the war: and for 17 years it has carried on its fine service. Loyally supported by all

Americans in the city, it exemplifies America's best ideals of service. It knows no lines of race, creed, or color, but is as broad as humanity—humanity in need.

Lorin Shepard, M.D. of the American Board, and Miss Dora Shank, R.N., are the American representatives in this international venture. Turks, Armenians, Greeks, Jews—all work together for the common purpose. The Hospital operates under a Community Committee of which the American Ambassador is ex-officio Chairman; and is managed by a Commission of the leaders of American activities in that land.

Modern nursing began in Istanbul, when Florence Nightingale entered the pestilential Crimean War hospitals on the Bosphorus. Nursing has girdled the globe with its blessed service, but only now can the daughters of the New Turkey enter this noble profession. The restrictions of the veil now laid aside, over one hundred young

women have graduated in Nursing from this institution since the war. They are setting new and high standards of service in the surrounding areas.

The Depression seemed to blast the hopes of this fine work. It sought

For Endowment	\$300,000
For Land and Building	200,000
Total	\$500,000

Yet since 1930 there has been obtained the Endowment fund in full: and for the Building, \$50,000 has been pledged in Istanbul, and \$40,000 in America. So \$90,000 is assured: \$110,000 is still to be sought.

IF THE DESIRED BUILDING CAN BE BUILT, EARNINGS AND ENDOWMENT WILL MEET OPERATING COSTS.

The American Board invites contributions to this fine cause: and particularly hopes that friends and admirers of Dr. James L. Barton will take this opportunity of building into this Hospital a memorial to this leader and seer, whom we all delight to honor.



Children's Materials for 1937-38

By Priscilla
Chase

WORLD PEACE" has been the subject of many books during recent years, but few of these have been for children or leaders of children. Yet if wars continue it will be the children of today who must support and fight the wars of tomorrow. And that tomorrow may not be far distant. Little boys who were twelve and thirteen at the start of the World War were in the trenches—or dead—before its close. Today boys and girls of the same age are being trained for war in militaristic countries. If world peace is ever to become a reality it will be because a new generation has been taught the futility of war and has grown up in the tradition that it must be abolished.

To this end—that of raising up a generation of peace-minded adults—the Committee on Children's Literature of the Missionary Education Movement has prepared a set of reading books and leader's manuals that are informative, interesting and attractive.

Ship East—Ship West, a reading book for primary children by Elizabeth Miller Lobingier (cloth \$1; paper 50 cents) is arrayed in an attractive blue cover and illustrated by the author. Its large print will delight the eyes of third grade readers who can read and enjoy for themselves the stories and simple facts contained therein.

Teachers of primary children who will use this book as a source book for children of the first three grades will want to use a *Primary Teachers Guide on World Peace* by Elizabeth Miller Lobingier (paper 25 cents). This contains procedures and activities based on the six chapters of *Ship East—Ship West*.

Broken Guns, a reading book for junior children by Eleanor Holston Brainard (cloth \$1; paper 50 cents) is also a source book containing stories, poems, facts, cartoons

and sketches by Louise E. Jefferson. Children will enjoy reading it for themselves and teachers will use it as a source book with the teaching procedures contained in *A Junior Teacher's Guide on World Peace* by Imogene F. McPherson (paper 25 cents). Some of the chapter headings are: Can We Afford Those Battleships?, A Better Way Than Fighting, Why not a United States of the World?

For those who prefer to have their children's groups studying the same subjects that their elders are pursuing, the story book *Doorways* by Mary Entwistle (cloth 75 cents; paper 50 cents) is available. Illustrated by Cyrus Leroy Baldridge, it contains eight stories of the Moslem world from Egypt to the Philippines. The stories are suitable for reading or telling and may be used as the basis of a course on children of Moslem lands if used with the *How to Use* (10 cents) by Alice Bartow Hobensack.

Friends of the Caravan Trail by Elizabeth Harris for junior children and *Musa: Son of Egypt* by Jeanette Perkins and Mary Entwistle for primary children are books previously published and somewhat out of date. In order to conserve those parts which are still of value, the books are being offered for sale in paper at 25 cents. A sheet indicating the parts that still have value has been inserted in each book. *The Story of Musa* by Mary Entwistle, a story book edition of *Musa: Son of Egypt* (cloth 75 cents; paper 25 cents) and *Esa: a Little Boy of Nazareth* by Mildred Neville (boards 25 cents) for beginners are welcome additions to the browsing table in the primary room.

The home missionary study theme for this year is the Church in Rural America and the textbooks are two previously published but still usable. The book for primary leaders is *The Friendly Farmers* by Elizabeth Harris and Gertrude Chandler Warner (Boards \$1; paper 50 cents). The stories tell the adventures of the children on Pleasant Valley Farm and the teaching procedures enable the teacher to introduce her boys and girls to rural life around the world, for farm children of other lands come to Pleasant Valley and make their contribution to the lives of the American children who live there. *The World on a Farm* is a story book containing some of the stories in *The Friendly Farmers* and others in addition.

Out in the Country by Hazel V. Orton (Boards \$1; paper 50 cents) is a course book for leaders of junior children. The course contains stories, worship materials, suggestions for activities on such themes as Rural Health, Rural Schools, the Interdependence of All Farmers, The Christian Fellowship.

The following supplementary materials may be of help:

Picture Map of the World, Picture Map of the United States (50 cents each).

Wall Map of the Moslem World (60 cents).

Outline Maps of the Moslem World (large size 25 cents; small size 10 cents).

Rural Life Teaching Pictures (a set of 8 pictures for 50 cents).

Picture Sheets: Farmers in Many Lands (25 cents); Life in Moslem Lands (10 cents).

Posters of Moslem Children (25 cents).

Cut-out Sheet of Moslem Types (10 cents).

Near East Painting Book (10 cents).

A play: *Black Tents*, Life among the Bedouins in Syria. 4 boys and 3 girls. 20 minutes. (25 cents).

The fall World Service units will present the Church in Rural America and the winter units will be on Turkey.

Additional denominational mate-

rial on the Moslem world, and suggestions for service activities may be secured from Miss Mary D. Uline, American Board, 14 Beacon Street, Boston, Mass. For material on the Church in Rural America write Miss Helen Frances Smith, 287 Fourth Avenue, New York City, and for service suggestions write

Mrs. Mary D. White, 287 Fourth Avenue, New York City.

The Current Sunday School Projects will be pieces of work in Turkey and among the rural folk of the United States, of special interest to children. Any money given for these projects will count on the regular church apportionment.

A Comment On Oxford

By Ferdinand Q. Blanchard

ON the ship returning from England in a little company which had expressed a desire to hear about the Oxford Conference on Life and Work, I made the statement that the meeting was the most significant church gathering that had been held since the days of Martin Luther. Another speaker who continued the description of the Conference began by saying that the declaration just made had been a rather gross understatement, that to get anything comparable to the Oxford Conference and its significance one would need to go back to some one of the Church Councils many years before the Protestant Reformation.

I would not be concerned at the moment to press the accuracy of these two remarks but they may be submitted as testimony which is worth considering.

Surely it was a notable thing that forty-eight countries where there is the organization of the Christian Church today and virtually every Christian communion in the world, with the exception of the Roman Catholic Church, not only sent representatives to this Oxford gathering who spoke their minds with the utmost freedom but finally succeeded in drafting a series of statements in which there was essential unanimous agreement.

Nor were these topics on which agreement was reached subjects of

slight importance. They were the most outstanding questions which confront the human mind today. A word as to the way in which the Conference was handled will make this clear.

There were five matters for discussion brought before the Conference:

1. The Church and the Community, which included a discussion of such vital considerations as the fellowship of the races.

2. The Church and the State.

3. The Church and the Economic Order.

4. The Church and Education.

5. The Church and the World of Nations,—which specifically included the issues of peace and war.

It would be difficult to name any other question of equal importance with these five and it was intended that the topics should be the supreme issues of the modern world.

For nearly two weeks the delegates at the Conference divided into five sections, each of which devoted itself to one of these major subjects, studying the issue which was presented to it. There were preliminary reports which had been in preparation by scholars for several years. These had all been carefully studied in advance. But they were not blueprints for the decisions to be reached. Every section debated with the utmost freedom and at times with intensity the various is-

ssues comprehended under its topic. They then prepared a report embodying their judgments. Each report was referred to the whole body of the Conference which in turn studied it and in the end approved it.

All these reports will in due time be available for any who desire to read them. There is also a very large amount of printed matter in the form of books and pamphlets which were prepared for or which will have grown out of the Oxford discussions.

A study of all this will not reveal indeed, that the Conference has made some new discoveries, or that it has taken strange and unfamiliar views, or advanced on ground that had never been explored before. Such a result might be possible for a single prophet. It certainly could not be a product of a Conference of many and varied types of mind.

The great outstanding fact was, I repeat, that the whole of the Church, with the exception noted, finally came to an agreement as to what should be the attitude of the Christian upon the world's greatest themes.

One can hardly appreciate how vast is the difference between the Greek Catholic of Eastern Europe with a distinctly mystical view of the divine quality of the Church, and the American Protestant with his democratic background, primarily concerned with getting something done and with finding some channel in which the Church can function in society. It seemed at the beginning as though there could



Photo by Dr. J. J. Benington

SOME AMERICAN CONGREGATIONALISTS AT OXFORD

In the front row is Dr. Timothy Ting Fang Lew of China; at his left is Dr. Fred Field Goodsell of the American Board; next, Dr. Albert W. Palmer, Rev. William Horace Day, Rev. Edward W. Cross, Miss Eliza H. Kendrick, Rev. Theodore A. Greene. Behind Miss Kendrick, Dr. Rockwell Harmon Potter; at his right, Dr. Henry A. Atkinson; behind Dr. Day is Dr. Ernest G. Guthrie, at his right, Edward C. Boynton; between and behind the two is Rev. Norris Wilson, at whose left are Dr. Thomas A. Girdham of Oberlin and Dr. H. Paul Douglass, and at whose right are Dr. Ferdinand Blanchard and Prof. S. A. Kinchloe of Chicago Seminary. At Dr. T. T. Lew's right is Dr. Allan K. Chalmers, behind whom is Dr. Mel. H. Lichliter. At the extreme left of the picture is Dr. and Mrs. Roy M. Houghton. Behind the group is the Radcliffe Camera (left) and All Souls' College

be no common meeting ground when such extremes existed. The fact is that it proved that there could be.

What cannot fail to strike every-

one is that the unity of the Church received an unexpected and almost miraculous demonstration. It is impossible to enter upon a discussion here of the results which will flow

from this fact but that they will come slowly and without parade of trumpets may be taken for granted. Equally sure is it that they will be fundamental and thoroughgoing.

Bantu "Malihambe" Offering

By Henry A. Stick

THE most popular term today among the Bantu Congregational Churches of the American Board is "MALIHAMBE." It has taken on a definite personality; it is on the lips of thousands of Bantu Christians; it seems to have a magic about it, eliciting response from the most conservative.

WHAT DOES MALIHAMBE MEAN?

Literally it simply means "Let it go." But in essence it has been the slogan of the Christian Church since Christ's last great command, "Go ye into all the world." "It" stands for "the Evangel." Let the Evangel go. Not let it alone and let it depart, but release it, allow it to go forward in its work of redemption and salvation for all people.

The term and the source of its origin have captured the imagination, the enthusiasm, and the purse of the Bantu Congregational

Churches. It applies definitely to the propagation of the Gospel among other peoples than one's own.

NEED FOR A MALIHAMBE OFFERING

More than six hundred miles north of the land of the Zulus, in the Portuguese province of Inhambane, dwell the Batswa, Shangaans, and affiliated tribes. Here sprang up a work through the witness of young men who went to Johannesburg mines, returned converted Christians, and gave testimony of the power of Christ before their people.

This work has been supported by the American Board and certain interested individuals, in cooperation with the Bantu churches of Natal, Zululand, and the Transvaal. These Bantu churches have been contributing about \$200 annually.

During the depression the Board withdrew its one and only family laboring in this field, and later, all of its financial support. It became necessary to carry on with only local

leadership and distant missionary supervision. Recently notice was given that funds still coming from individual friends in America would be withdrawn also, so that the very existence of the work was threatened.

BANTUS TAKE ACTION

The situation was reported to the Executive of the Bantu Churches. A committee of two missionaries and two Bantu pastors was instructed to visit the Inhambane field to see whether it could be made a definite mission project for our Bantu churches.

After visiting the churches of our constituency in Johannesburg where thousands of Batswas work in the mines, the committee spent eighteen days in Inhambane, having conferences with the leaders, conducting evangelistic meetings, holding Bible study classes.

"We were born under the American Board and we shall continue to be American Boarders, even though you forsake us and leave us to carry on without your help and support," was the united voice of the Batswa congregations everywhere.

As the travelers approached, riding on high-gearred donkeys, "Hosi, Hosi, Hallelujah!" sang a crowd of four hundred in one of the larger villages. We were indeed greeted as ambassadors from heaven.

At all services there were substantial contributions laid on the table, there were new converts and rededication of Christians. A witch-doctor expressed his earnest desire to become a disciple of Christ, threw off his professional garb, and in earnest, penitent prayer surren-



An Inhambane congregation meets with the "Malihambe" committee from Natal

dered his life to his new Master. "Yes, there is a most worthy, needy and promising work in Inhambane," reported the committee to the Annual Assembly of the Bantu Congregational Churches. "We feel it urgent that our churches undertake the full support of this work; and, further, we have faith to believe that our Bantu Churches can do it."

RESPONDING TO MACEDONIAN CRY

"Go ye and visit all of our churches, from north to south and east to west," the Assembly instructed two of the committee, a missionary and a Bantu pastor. "Tell our Christian people what ye have seen and heard and observed, and urge them to respond to this evident Macedonian call from Inhambane, 'Come over and help us.'"

Forth went the committee on its holy errand and made its appeal to one and every Zulu church.

And behold, what an unanticipated response! From highways and byways people came to listen to the appeal and not simply to listen but to act. Pledges were made and cash contributed ranging from six cents to ten dollars and more. Churches of one hundred to three hundred members subscribed \$18 to \$150 each.

And the response came with such healthy, spontaneous enthusiasm! As subscribers came forward and gave their names and the amount of their subscriptions the congregation would break into applause and the singing of hymns with holy joy.

A polygamist with three wives at first subscribed \$3.00 for himself. When later he heard some women subscribing \$3.00 for themselves he again rose to his feet.

"\$2.50 for my first wife, \$2.50 for my second wife, and \$2.50 for my third wife." \$10.50 for the family! God bless them!

Another subscribed \$3.00. When

he in turn heard women subscribing almost equal amounts for themselves, he again rose, calling out to the teller.

"Erase that \$3.00 that I have subscribed, and in place put me down for \$5.00. I do not wish it said that women subscribed more than myself, a virile man."

"Here is twenty-five cents for myself; here a threepenny bit for my chicken and another threepenny bit for my bicycle," said a young man coming forward with the cash in his hand. Hearty applause and laughter.

"Sit down! it's enough! We have heard and understand," a conservative and not too liberal deacon interrupted the speaker in another place.

And with that he got up, came forward followed by two others. Each placed a pound note (\$5.00) on the table. At once the whole congregation was in commotion, and subscribers came forward so thick and fast three scribes were kept busy taking down names and subscriptions. Result: \$75 cash, \$50 in subscriptions.

In all this the converted witchdoctor played an important rôle, for the Bantu member of the committee donned the witchdoctor's garb at each place, and demonstrated anew the conversion of the man at Inhambane.

And what sacrificial giving! We

saw widows whose circumstances we knew subscribing \$2.00 to \$4.00 and later paying up, giving their mites and chickens, beans and corn. The average wage of the Zulu is about one-fifth that of the average American workman. And those who gave so liberally were just common farmers and day laborers.

So that, when a Zulu gives \$5.00 it is equal to \$25.00 by an American donor; and when a church of two hundred and fifty members gives \$150.00 it is equal to \$750 from an American church of equal membership. And this for *foreign* missions!

PAID MORE THAN THEY PLEDGED!

Would the pledges be paid: \$2,000 mission money from the Zulu churches?

"They will not pay," doubted the sceptics. "It is the easiest thing in the world for a Bantu to make promises."

The July Assembly of the churches when the pledges were due was anticipated with misgiving, hope and expectation. But the committee, having felt the pulse of the churches and seen the consecration of the subscribers was confident and thanked God in anticipation of the great ingathering.

The Treasurer sat at his table at the Assembly. Delegates came up one by one, bringing notes and sil-



Counting the offering at an Inhambane service

ver. No longer promises, only cash now received.

	Dollars Pledged	Dollars Paid
Ifafa	\$75.00	\$74.00
Adams	125.00	152.50
Imushane	50.00	55.50
Inanda	23.00	80.00
Umzumbe	00.00	50.00
Mapumolo	150.00	153.50
Newtonville	26.50	30.00

And so the rest, some less than the

pledges, others more, and still more to be brought in, more pledges to be redeemed, sure money. Grand total of pledges \$1,855; cash \$2,060.

"Praise God from whom all blessings flow," broke forth spontaneously from husky Zulu throats as the amounts were added on the blackboard and we saw there was no mistake—the Churches had gone quite over the top.

"Glory, Glory, Hallelujah, Mal-
ihambe iVangeli!"

The Bantu churches, by their devoted loyalty and gifts gave release to the Gospel, concrete witness that the Gospel had meant much to them, so that they were ready to sacrifice that others might be blessed.

"Batswa, the Zulus are coming, bringing the Gospel. Glory, Glory, Hallelujah, Malihambe!"

A Young Volunteer

HE is of medium height and a bit slender. His figure is erect and commanding. His complexion is fair, with a wealth of curly chestnut hair brushed back in a way that reveals a high forehead. There is a lock over each temple, and he wears sideburns that come well below the ears. His features are prominent, with nose long and sharply pointed. Yet his face is pleasant and attractive, and he smiles easily.

The young man's eyes are somewhat dreamy, but they and the mouth suggest self-satisfaction, independence of spirit, decision of character. As for his voice, it is a marvel how so great a volume can come from such a comparatively small pair of lungs.

The dress of our hero is the long black coat and trousers worn by the young men of his day—with well-set stock. It is immaculately neat.

We sense the character and spirit of the man. He seems capable of gayety and vivacity and of tremendous enthusiasm. He looks as if he were mentally very keen and as if he would make a brilliant conversationalist. He has plenty of social grace. His eye reveals both self-confidence and ambition and withal a certain kindness and generosity. We know and he knows that he is a born leader of men.

It is a cold, crisp day in February. Our hero is in the woods behind the old seminary on Andover Hill. He is struggling with a great question and his life's destiny hangs upon the answer.

It is only recently that he "found Christ" and "dedicated himself to God." Though he was born of godly parents and raised in a Christian minister's family, close by the old Rock in Plymouth, he had wandered far in the agnosticism of his day. For years he had rejoiced in his freedom from tradition, and had spurned any creeds that he could not rationally accept. Brilliant success as a student at Brown did not weaken him in his rationalizing zeal.

But now in the quiet of the woods on the old hill he meditates and prays like a true and humble disciple of Jesus, with his mind open to God and with his will ready for whatever call may come to him. It is one of those moments that change the destiny of a man—and of a world.

Some days ago he had picked up a pamphlet entitled *The Star in the East* which contained a sermon by Claudius Buchanan, the first of a series of notable and powerful chaplains of the British East India Company. It gave in substance the story of how the Christian gospel

had made its way into India, and recounted graphically the achievements of Schwartz in his nearly fifty years of missionary service in that field.

This pamphlet had had such a transforming influence on the plans of our young friend as to have driven him to the "missionary woods" for thought and guidance. He wonders if he should not be a foreign missionary; and because he is what he is, a man of decision, he cannot rest until the question is settled.

Other forces have led him to this point. He has read Symes' story of an *Embassy to Ava*. He has been poring over the *Massachusetts Missionary Magazines* telling of Carey in India. He has exposed himself to ideas contained in various secular periodicals, pamphlets and books that informed of lands abroad. Above all has he fed upon the Bible and found a real personal fellowship with God in prayer.

A sermon, a book, a pamphlet, a missionary magazine, the Bible, meditation, prayer—and perhaps some talk with a fellow student or with a teacher of rare sympathy and understanding—how often these have proved the occasions, if not the causes, of missionary vision and action! We who have been talking, writing, informing, praying "missions," to these many years, can well take heart from the story of this volunteer.

The heart of this Andover student is full of desire to be all that he should be, and his will is set to do the will of God as it is revealed to him, when suddenly the Great Commission comes to his mind: "Go ye into all the world and preach the gospel to every creature."

"Why, that applies to me," we fancy we hear him saying. "I have never thought of it in that light before; have never applied it to myself personally. I am to go into all the world. God will make of me, Adoniram Judson, an apostle!"

He is a man of action. To see his duty is to do it, whatever the cost. Immense difficulties stand in his way, but what of that? God's plan for him means missionary service in India, and to India he goes. And it is quite characteristic of the man that he stirs his fellow students and the Church Fathers to action and becomes more than any

other person the inspirer of the first American foreign missionary society.

■ We might go on referring to different episodes in this the best biography that we have read on Adoniram Judson.*

Professor Warburton of the Berkeley Baptist Divinity School has done some painstaking research work in preparation for this well-written volume. He has revised his manuscript several times over, checked and re-checked every sentence, and carefully weighed every statement.

● Judson's struggle over the question of baptism is dwelt upon at length, and the terrible and stirring experiences through which the Jud-

**Eastward, the Story of Adoniram Judson* by Stacy R. Warburton. Round Table Press, New York, 1937. \$2.50.

sons passed in Burma are well told. There is quite a discussion, too, on the missed opportunity that those first American missionaries had in India when they decided, because of Judson's conversion to Baptism, to separate into different missions. Instead of standing for coöperation between Congregationalists and Baptists or for a union missionary movement, they made the mistake of establishing American foreign missions in India on a strictly denominational basis. The author rightly regrets this but gives the American Board and its missionaries a forefront place in missionary coöperation through the years since the time of Judson, Hall, Nott and Rice.

Knowing the author, and being somewhat acquainted with the subject ourselves, we do not hesitate to recommend *Eastward* to our readers.

➤ Secretarial Side Lights ➤

The Assistant Foreign Secretary of the American Board

IN every organization there must be one person who is always there and who knows everything. In the American Board this is Herbert E. B. Case. Other members of the staff flit about o'er land and sea; he stays in Boston. Twenty-seven years at 14 Beacon Street have given him a good grip on the past, and much information which will be valuable for the future.

Herbert Case does a lot of little things which add up into something rather big. He has charge of the foreign department office. The mail comes first to him. He knows both where every missionary is supposed to be and where they expect to go next. Securing passports is

the not inconsiderable chore that rests upon him. In the matter of furloughs he is the repository of the facts. He gathers the statistics and keeps the records of the work of the Board. When it comes to serving as a recording secretary he is almost ambidexterous, as he is clerk of the Foreign Department Council, clerk of the cabinet, and assistant clerk of the Prudential Committee. In short, he is an animated purveyor of General Information.

Ancestrally he comes of a line of deacons, with a manufacturer for a father and a former school teacher for a mother. He is very much of a Rhode Islander, as he grew up in Pawtucket, graduated from both Rhode Island State College and Brown University, and married a product of Pembroke.



Herbert Case started out to be a teacher, but his religious interests got the better of him and he en-

tered Hartford Seminary, where he went a step further and decided to be a missionary. Of his class of fifteen, half went to the foreign field—although none of them have remained there!

Upon his graduation from Hartford the American Board appointed him to the island of Guam, which was then a station of the Micronesia Mission. When he came home after six years for his furlough it was decided to transfer the work on

Guam to another mission, and he was asked to become an assistant to James L. Barton, with whom he worked for twenty years. His present responsibilities were not thrust upon him at any one time but have grown up around him through the years.

Herbert Case's hobbies are his home and his garden. He always had an itch to tinker, and he is as handy around the house as in the office. House painting and carpentry

work have no terrors for him. Union wages are a purely academic question so far as his budget is concerned. During the winter he plans his garden for the coming season, and in the summer he works at it. True to the traditions of his family, he is on his third term as deacon of the Auburndale church. He and his wife have two sons—one married and in New York, the other living at home and working in Boston.

Boys and Girls of America

DAVID is a fifteen-year-old boy who has always lived around cities such as Cleveland and New York. Naturally he is curious as to what people do in the country. When his sister went to work at the John C. Campbell Folk School, which our churches help to support near Brasstown, North Carolina, he thought that it would be great fun to visit her during his summer vacation.

When asked if he could come, the Folk School replied that they did not make a practice of "taking boarders" and that everybody who lived at the school was expected to share in the work. Somebody also suggested to David that city boys were under suspicion in the country, and that the best way to live down their bad reputation was to talk little but work much.

Some friends drove David down to Brasstown, which nestles in a valley between the mountains in the westernmost toe of North Carolina, where Georgia and Tennessee crowd it down into a sharp point. Brasstown is about as small as a place can be and still have a name—and a post office. Because of its height above the sea it was surprisingly cool, even in July. David's first impression was one of extreme quiet.

The Folk School proved to be

Where Work Is Fun

much more of a farm than a school. In fact David couldn't find either a classroom or a blackboard on the place, and was relieved to learn that they never held examinations or gave marks.



A mill wheel gives the boys' dormitory at Brasstown its name

Boys do not lack for exercise at the Folk School. They live at the Mill House, which takes its name from a large water wheel, and is convenient to the barns—and the cows. The girls live half a mile away at the Community House, where everybody eats and most things happen. The walk over assures the boys of a good appetite.

Unlike schools, farms cannot take vacations. Cows must be milked, hogs fed, weeds pulled and vegetables gathered, whether it is

term time or not. David found that ten "students" were working for the farm either to pay for the expense which they had incurred during the previous winter or to establish a credit for next year. But nobody seemed to regard this as a hardship. They certainly did not pity themselves.

One of the interesting features of the Folk School was that there did not seem to be any bosses around—at least nobody said, "Now you must do this and then that and after awhile the other thing." People were expected to find their own jobs. Much of the time this was a matter of going along with the crowd.

David soon learned that the man who could put interesting experiences in his way was the Danish farmer, Georg Bidstrup (pronounced George Beester). He thought that David needed a real education in country life, and he managed matters so that he had a chance to work along side of each of the boys and to try his hand at all sorts of jobs.

Threshing was the hardest work. The men and boys tossed the bundles of grain from one to the other until they got them to the machine. If you happened to be next to the thresher much dirt and straw was blown in your face. Another stren-

uous job was operating a hand machine in the barn which separated the grain. Shocking hay produced much sweat, although cleaning the farm machinery was even dirtier.

Other field tasks were raking hay, pulling weeds, picking beans and tomatoes. Feeding the pigs was good sport, as their enthusiasm made one feel important. David was a little surprised at the docility with which a couple of cows let him milk them—and at his own success at the task. Occasionally he had a chance to drive a team, which was much more thrilling than running an automobile.

Although David's back was sometimes tired and his muscles sore, he was too game to complain. No one could say that he was not able to "take it" as well as the mountain boys. But the days passed with surprising quickness. He had no time to miss the "attractions" of the city.

Simple things are the source of much pleasure at the Folk School. Although the food was plain, the

meals were always interesting. The sun shining through the hand-woven drapes created fascinating designs. The painted board tables were colorful, while sitting on a bench with somebody else gave one an old time, chummy feeling. Instead of having grace, some one would start a song. None of the furniture had ever seen a store. Everything had been made by hand from materials found in the neighborhood.

The "family"—as the staff and students were called—had many ways of finding enjoyment. One night everyone sat on the steps and sang the old revival hymns which had grown up in the mountains. Several times they had "singing games," some of which had come down from the past in America, others were folk dances imported from the countries of Europe. A couple of watermelons were the occasion for a party which everyone enjoyed.

David wondered why work

wasn't work at the Folk School. He concluded that it was because you shared it with people whom you liked, and because of their happy spirit. Everybody in the "family" seemed to be getting a lot of fun out of life without spending much money or going off on long journeys to strange places.

Nobody had ever been able to tell David exactly what a Folk School was or what it did. At Brasstown he gradually found out. The "school" itself was only one of many activities carried on by the staff, all making for better living in the mountains. It lasted from November to March, and was attended by about twenty young people from the neighborhood who gave promise of becoming leaders. No one was supposed to come back for a second year, although most of the boys and girls were glad of the opportunity to come early or stay late and work off their bill to the school.

David found the real clue to the



Gathering vegetables is a Folk School chore



When Folk School boys go milking

purpose of the Folk School in its motto, "I sing behind the plow."

out the beauty of the grain. Lessons in lovely living is what

Everybody sang all the time—the girls as they cooked, cleaned, wove or sewed; the boys as they milked, weeded, or carved. Music and life became one and the same thing. Everywhere the common and ordinary were clothed in beauty. The barns were built of stones found on the land. The wood used in the houses was cut in such a way as to bring

the Folk School really teaches. It opens the eyes of the young people of the mountains to the beauty which is all about them. Every tree can be made into something attractive. Even a log cabin has rare possibilities. Work can be fun. It isn't necessary to go off to the city and get rich in order to enjoy a good life. One can sing anywhere. Happiness is born of the heart and not of fortunate circumstances.

When David was ready to start for home they told him that they had changed their minds about city boys. He had worked so well that he had earned his keep and did not need to pay for his board. And he was now a member of the "family" and could come back at any time that he cared to.

The Debt of Honor Campaign

PLANS are being perfected by which the Debt of Honor Campaign for \$1,517,000 with which to assure the payment in full of the Original Plan annuities will be launched on January 1 with an approach to the churches of the New York City area. Meanwhile November and December will be devoted to the organization of the campaign staff, the solicitation of personal gifts and the preparation of effective publicity.

The Debt of Honor Campaign is the method through which the executive committee of the General Council is endeavoring to carry into effect the resolutions adopted by the General Council at Oberlin assuring to the 1,400 ministers and widows of the Original Plan the full payment of their annuities. The extraordinarily scrupulous and careful investment of the Pilgrim Memorial Fund and the funds of the Annuity Fund has progressively reduced the amount the church contributions are called on to pay toward each annuity.

At the present time only 27 per cent of each Original Plan annuity is chargeable to the apportionment. It has been the failure of apportionment contributions to meet even this modest share of the annuities that has prevented the Annuity Fund from building up reserves against this day and future days.

Thus far the increasing payments have been met by increasing the share of the apportionment receipts which goes to the Annuity Fund, thereby deflecting those amounts from the work of the American Board, the Board of Home Missions and the state conferences. About \$100,000 a year is being allocated to meeting this obligation of our churches.

Competent actuaries estimate that \$1,517,000 net will provide for the churches' share in these annuities until this class of membership in the Annuity Fund is closed by the death of the last Original Plan annuitant. Raising this sum will assure to 1400 men, most of whom are well past middle life, their modest annuities at

their face value. It will release funds which are sorely needed for the missionary work of our churches and at the same time assure the Boards that they will not be called upon in the future to assume an ever greater share of an impossible load. It will mark a decisive forward step in our denominational life and help to re-establish the morale of our churches.

To this end the Debt of Honor Commission has been set up by the Executive Committee of the General Council in accordance with votes which were taken at the Oberlin session of 1934 and the South Hadley session of 1936.

The honorary chairman of the Commission is the Moderator of the Council, Mr. Roger Babson, who is giving it his loyal support. The active chairmanship has been accepted by Dean Emeritus Charles Reynolds Brown of Yale Divinity School, who is honored and beloved to an unusual degree by both laymen and ministers. The chairman of the Executive

Committee is Walter H. Gilpatric of White Plains, member of a well-known Manhattan law firm and member and counsel for the Strategy Committee in the recent re-organization of the Homeland societies into the Board of Home Missions. Other members of the Executive Committee are: Mr. Alfred C. Howell, Vice-President of the Guaranty Trust Company of New York City, who will act as Treasurer; Rev. Walter A. Morgan of the New First Church of Chicago; Mr. F. H. Leggett, New York City; Mr. Robert E. Lewis, formerly of China and Cleveland; Rev. Ferdinand Q. Blanchard of the Euclid Avenue Church of Cleveland; Rev. Russell J. Clinchy of the Mount

Pleasant Church of Washington, D. C.; Roger Babson; F. F. Goodsell of The American Board; W. F. Frazier of the Board of Home Missions; Lewis T. Reed and William T. Boulton of New York City.

Carlton M. Sherwood, formerly general secretary of the Christian Endeavor movement, is National Director.

Following the example of the Pilgrim Memorial Fund regional offices will be set up in various portions of the country. Rev. Leon E. Grubaugh has been released by the church at Adams, Massachusetts to direct the campaign in Massachusetts and northern New England, while Rev. Paul G. Macy, formerly of Worcester, will have charge of

southern New England. Truman B. Douglas, successor of C. S. Mills and of Jay T. Stocking in the Pilgrim Church of St. Louis, will be chairman of that region, which will include Missouri, Kansas, Colorado, Oklahoma and Texas. Other offices for which the directing heads have not yet been secured are: New York City, which will cover New York, Pennsylvania and the Middle Atlantic Conference; Cleveland, covering Ohio and Michigan; Elon College for the Southeast; Chicago for the Middle West; Seattle for the Northwest; Los Angeles for California and the Southwest; Birmingham, Alabama, for the Negro conferences.

A Southern Editor Visits a Negro Vacation School

THE following paragraphs appeared in a column of daily comment labeled "The Crows Nest" on the front page of the *Corpus Christi, Texas, Caller-Times*:—"For years the education of the Negro race was a taboo subject in the South. Consumed with slow-dying resentment against the North for its part in the Civil War, we were inclined to regard the black man as unfit for education and incapable of learning.

"Gradually, we are getting over this feeling and are cautiously setting out to do correctly what the well-meaning but misunderstanding Northerners tried and made a mess of.

"At last we are opening our eyes to the Negro problem and are doing something about it—which is right, since the darky belongs to the South and Southerners understand his position and temperament.

"In Corpus Christi last Friday there closed a four weeks' summer Bible school for Negro children, financed by free-will donations

from interested white people. The Lookout visited the school on its next to last day and the hour spent there was an education in itself. It opened his eyes to the need and opportunity for worthwhile social work among our Negro population.

"The school held forth in the First Congregational church of which the Rev. Spurgeon J. Mayfield is pastor. For years he worked as Pullman porter to finance his education, and he has a broad concept of true Christianity, as well as a common-sense understanding of the problems of his race.

"With the one exception of the Rev. Mr. Mayfield's wife the school's volunteer faculty was made up of interested women and men from various church congregations of the city. They devoted several hours of their time each morning to directing the efforts of approximately 150 Negro children who, were it not for the school, would have been free to roam the streets and gain another kind of education which would make trouble for

themselves and the public generally in future years.

"In addition to this wholesome confinement, the Negro children received instruction in the Bible and practical handwork which, if properly followed up, can serve to make them into useful men and women for Corpus Christi's, or any other city's, Negro community. The Lookout didn't find an uppity or smart-alec pupil in the bunch, which convinced him of the Rev. Mr. Mayfield's sincerity and of the ability of the volunteer teachers.

"Particularly impressive were the examples of woodwork turned out by boys under the instruction of the Rev. Luther Holmes. Some of the articles were as good as any exhibited by high school students working in well-equipped shops.

"Viewing these efforts, the Lookout agreed with the Rev. Mr. Holmes that a concerted effort should be made immediately to get manual training started in the Solomon Coles Negro school. The Negro boys have unquestionable

ability, they are interested and, far more than a great many white children, they can use such knowledge in finding an honest occupation

when they grow to full manhood.

"Taking into consideration the Negro support accorded incumbent school trustees in the election last

spring, it seems the board should be willing, on its own initiative, to create such a department—out of appreciation, if nothing else."

After Straight Closed

FROM 1869 to 1935 Straight College was an open door of educational opportunity to the ambitious Negro youth of New Orleans. Inevitably many rich associations grew up around its antiquated wooden buildings located on the city's main thoroughfare hardly a mile from the center of the business district.

Many grieved when Straight gave up its separate existence that the newly born Dillard University might carry on the old tradition more effectively in its gleaming new buildings on Gentilly Road, but the success of the new institution bids fair to more than justify the giving up of the old.

The most surprising part of the story has to do with the subsequent developments on the old campus. The ancient buildings which had been outgrown and outmoded fully thirty years ago are busier than ever before in their history. Never have so many people thronged the cam-

pus as during the past two years. Straight College may be dead, but its buildings and grounds are very much alive with Negro youth.

The list of present day activities on the Canal Street campus reveals much as to the needs of the Negroes of New Orleans.

When the college closed the teacher of commercial subjects asked if she might rent the old equipment and try her hand at running a business school. Such was her success that at the end of her first year she was able to pay for the typewriters and other paraphernalia which she had been using.

Central Church, of which Norman Holmes is pastor, was in process of moving from a downtown to a residential location. Against the time when they can build on their new site they have been using the auditorium, an office and social rooms on the Straight campus free of rent.

The city of New Orleans rented

the old academic building, the shop, and the boys' dormitory for a Negro junior high school. The shop was very much fixed up and the dormitory remodeled into classrooms.

Something over 1200 boys and girls are now going to school in the old college halls. The rental received from the city covers the special assessments which have been levied against the property for street paving.

The traditions of Christian service for which Straight stood are being carried on by the Canal Street Branch of the Y.W.C.A., which occupies Stone Hall, where the girls formerly lived and everybody ate. Until it moved to the Straight campus this Negro Y.W.C.A. had merely a skeleton organization.

Now that it has a home it has been able to provide many opportunities for Negro women and girls, such as 5,578 lodgings for the night in a single year, classes of all sorts enrolling approximately 1000 members, a small but useful library, and hospitality to 251 "outside groups" in need of a meeting place. Even the college tennis courts are kept busy. The Y.W.C.A. pays no rent, but undertakes to keep the building in repair.

Across the street in the old Daniel Hand School the Isabella Hume Social Center maintains a day nursery and kindred activities with the support of the New Orleans Community Fund and some assistance from the Board of Home Missions towards the salary of a worker.

Straight College may be closed, but its campus is far from idle.



Straight's Girls' Dormitory now a Negro Y.W.C.A.

➤ This, That, and the Other ➤

The Strenuous South

Marguerite Davison, Extension worker in Alabama and parts adjacent, gives the following report of her journeys between various young peoples conferences last summer: "Camp Grandview was over. Six of us had stayed behind to clean up, then to pile up all the cots, cartons of materials, and other camp equipment into the trailer for the homeward trip. Driving with a heavily loaded trailer isn't speedy business, so it was midnight before we stopped to camp, too sleepy to drive further. We pulled out cots and bedding, then slept by the side of the road shivering in the damp air and wondering if this was the Alabama we had left a week ago.

"At four-thirty one of the boys, ashamed to be seen by possible passers on the highway, awoke us and we hovered about a quickly built fire to thaw out cold feet. Imagine that in Alabama July 1st! No water within reach, so we spruced up as best we could, hitched on the trailer and rode to the nearest town for breakfast and a clean-up. Reached Birmingham at noon, and took possession of the Enslinger home, where we cooked all the food left from Grandview conference, licked all platters clean and left the place in perfect order.

"We reached Thorsby late in the afternoon, unpacked Grandview camp equipment, packed Wadley conference equipment, and started out again with a little different group. I took with me two boys who were planning to work on the burned dormitory at Southern Union College and the trailer full of equipment, to Wadley. We reached there at midnight and found beds in the dormitory. Awoke the next morning at four-thirty when our student summer workers

who were getting breakfast for the boys at work on the building walked into my room.

"That day I took the trailer full of cots to Camp Viola in Georgia, left it, and went to Phenix City with two of the summer workers, to see two others and leave their equipment, then drove on through to Blackwoods community with two workers, arriving there at 2 a.m. The next day I was laid out and the summer workers had to do my running around. I did recover sufficiently to plan Sealacon Conference with the committee that night. The next day I made a few calls, visited Sunday school, then made my way back to Thorsby in time for Christian Endeavor and the night service."

If You're Studying Rural Life

The backgrounds of missionary endeavor are even more important than the foregrounds, for the justification of each individual enterprise lies in the total situation out of which it has sprung. This is particularly true of the rural church. To understand its problems one must study many phases of American life.

One of the services which the Council for Social Action is rendering to our churches is the gathering of literature from many sources on timely themes into packets which are sold for twenty-five cents, plus postage. The one which has just been made available on "Rural Life" is particularly timely as it parallels the home mission study topic for the year.

This packet contains a study outline on rural life, a worship service, a survey outline for the study of rural community problems, and the following leaflets: *Changing Rural America* by Ferry L. Platt, Jr; *The*

Church by the Side of the Road from the Board of Home Missions; *America Must Choose* by Henry A. Wallace (Foreign Policy Association); *Farmer and Consumer Incomes* from *Consumers Guide* and five pamphlets published by the Department of Agriculture: *What Should be the Farmers' Share in the National Income?*, *How Do Farm People Live in Comparison with City People?*, *Should Farm Ownership be a Goal of Agricultural Policy?*, *What Should Farmers Aim to Accomplish Through Organization?* and *What Kind of Agricultural Policy is Necessary to Save Our Soil?*

News from Spain

Valencia, July 26, 1937.

Mr. Manuel de Irujo, Minister of Justice, declared in an interview, that the Republican Government of Spain has decided to re-open in the near future all Spanish churches for service.

Valencia, August 7, 1937.

The Convent of Valencia, where at present there are 140 religious persons, has been reopened; other convents will be reopened in the near future. These measures, taken by a decision of the Council of Ministers, constitute a decisive step forward on the way to re-establishment of absolute religious liberty in the republican Spain.

Besides Mr. Irujo, Minister of Justice, has given to 14,000 priests and religious people of loyalist Spain the right frankly to practise their religious rites.

The Republican Government manifests by this its intention to come to a progressive re-establishment of religious service in the churches. If it does not proceed to the immediate re-opening of the churches, that will be because the

Republican Government is obliged to remember that the high dignities of the Church in allying themselves with the rebels had trifled away the benevolence of the Spanish people.

For the first time in Spain's history the Spanish Government has made a plan for the suppression of bullfights. During centuries Spain has been accused of insensibility because of this sport. It has always, however, been the wish of all men of the left-wing parties to put an end to what has been called the "national game" and whose chief supporters were the members of the aristocracy and the bourgeoisie. The socialist party has for long discouraged the people from attending bullfights and a large majority of workers had given up all interest in this cruel sport.

Now the actual Minister of the Interior together with the General Director of Security has made a plan for its entire suppression. From all parts of loyalist Spain this initiative is receiving wholehearted support and it is to be expected that lovers of animals the world over will be glad to see this measure adopted.

Where Fisk Graduates Have Gone

Two-thirds of the graduates of Fisk University are located in the South, of whom a majority live in Tennessee and Texas. Half of those who have moved north are to be found in New York and Chicago. Two-fifths of the Fisk alumni are teachers or school executives; one-sixth are home makers. Eight per cent are religious and social workers, while another eight per cent are business men and lawyers. Seven per cent are doctors and nurses, while four per cent are still pursuing graduate studies. Out of the 452 enrolled in 1936-1937 68 were graduate students. The number of students from the South shows a slight gain, but the greater

portion of the growth comes from the upper Mississippi Valley and the North and East.

A Woman's Association in the Philippines

The United Evangelical Church of the Philippines has just taken a forward step which is evidently regarded as most significant. It is the formation of a Woman's Association.

In reporting this Mrs. Frank Woodward of the Philippine Mission says that two years ago the Dorcas Societies of Mindanao sent a resolution to the General Assembly asking for more participation after the approval of the resolution by the Mindanao Conference.

As a result of this request women delegates were invited to the General Assembly this year for the first time. These women got together and with the encouragement of Dr. E. C. Sobrepena, Moderator of the General Assembly of the United Evangelical Church, called a special meeting to see how the women of the churches could render more effective service.

This meeting was evidently a significant one. Dr. Sobrepena was present and appealed to the women to take larger responsibility in the church life, and as a result of their deliberations this Woman's Association was formed with our own Mrs. Julia Yapsutco as its first President.

Mrs. Yapsutco has been a dynamic leader in the churches of Mindanao, stimulating the development of a number of congregations and becoming pastor of some of them. She is a woman of deep spiritual life and will give this association leadership of a high order. In a letter to Mrs. Woodward she pays the following high tribute to the part that Mrs. Woodward had played in stimulating women's work:

"When the solemnity of the occasion was over and the excitement

of the hour was gone, I thought of you, my beloved Mrs. Woodward, and prayed for you and thanked the Lord for your earnest effort to help the women of our nation. Oh how I wish you were with us in that happy event of the organization of the Union! While it is true that I have labored with you, worked hand in hand with you in our Dorcas Societies in Mindanao, but it is a fact that we owe to you the formation of these societies. You were the one to fill up our hands with work for the Lord. Now we are busy and we have a great vision to work for the Lord, thanks for your untiring effort. May God recompense you for all that you have done for us in Mindanao."

A Turkish Author

Rev. J. Kingsley Birge of Istanbul tells this story:—

Toward the middle of the last century a little boy sought and found employment in the covered market which all visitors to Istanbul today remember as the Egyptian bazaar. His home was in Tophane, nearly two miles away across the Golden Horn and near where the Bosphorus begins. His employer thought that his young helper should have shoes to protect his feet on such a journey by foot every day. But when the boy arrived home that night and showed his mother the wonderful shoes she exclaimed: "My soul, they are marvellous, but you must not wear them going to and from work, or you will wear them out." So the next day the boy carried them to work and proudly wore them in the shop where they might be seen.

One day as the boy hurried through the streets, perhaps having started a little earlier than was necessary, he passed a foreign gentleman sweeping in front of his store. The boy impulsively seized the broom and completed the task so much to the satisfaction of the for-

eign merchant that he suggested the boy undertake that duty every day. It was not long before the boy learned that the foreigner knew French, and then he eagerly sealed a bargain that traded the daily cleaning of the store for lessons in the foreign tongue.

So began the education of Ahmed Midhat who in the last three decades of the 19th century did more than any other man to teach the Turkish people to read, producing books and magazines to the number, it is said, of 200 different works, so that young and old might not only read but read interestingly, and learn about the science and literature and life of the then greater nations of the west.

Six Minute Sermons

"I continue my weekly visits to the C.C.C. camp at Sidney, by invitation of the district chaplain. These are brief and informal, and come right after the evening meal while the boys are sitting at the tables. There is no music. I merely stand up and wait for a moment while they get quiet, and begin to speak. The talk is never more than six or seven minutes. You've got to have something to say, and say it fast. Then there is a prayer—sometimes the boys joining in the Lord's prayer. There is not always a scripture reading, but occasionally a responsive reading from the Army and Navy Hymnal. These visits are a real stimulation to me. There is no group anywhere that gives the appearance of closer attention while I am speaking. There is not a

movement nor a whisper, among the 180 boys. But it must be repeated, the speaker has got to have something to say, in concrete terms that can be understood." *From W. Carl Calhoun, pastor at Sidney, Montana.*

Free in Syria

"Our work has been going on forward steadily," writes Professor Lootfy Levonian of Near East School of Theology. "Lebanon is now the only country, in the midst of the Moslem block from Morocco to India, where the majority is Christian and where there is religious liberty. This is very significant, and our school is in this center. We have a wonderful opportunity for forward activity through evangelism, education, and publication. What a contrast it makes with the strict pressure in Turkey and Greece! We were almost suffocated and strangled in Athens. Here we are free."

A Devoted People

George Eisenach, pastor of our German church in Sheboygan, Wisconsin, reports: "My people are imbued with deep religious zeal. The majority of them have had a personal religious experience. They are loyal. They attend church regularly. The church with its various departments, including the prayer meeting, is their rallying-point. Religion for them is not one of a dozen things; it is the thing. All of them are immigrants or American-born of immigrant parentage. They are all common

laborers. Families are large. The cost of living is high. During my five-year pastorate there has been continuing economic hardship. Without the aid of the Church Extension Boards my church would not be able to survive."

For Youth of Spanish Ancestry

"In El Paso there is an Inter-denominational Young People's Union of Spanish-speaking young people, to which the young people of our Trinity church belong. For three or four years they have held a summer conference or assembly in the Sacramento mountains in New Mexico at the Y.M.C.A. camp "Skyline Ranch." It was desired that a Congregational representative serve as dean this year, and the committee was insistent that I should be dean. The camp opened on August 8th and lasted for one week. It is situated about 100 miles from El Paso, in a beautiful canyon, at an elevation of about 7000 feet. The equipment is quite good. Five denominations were represented in the student-body of about 50, approximately half of high school age, the remainder college students or workers. English was the language used almost exclusively in class work, chapel, and all programs—except that Mr. Valencia taught his class on the Life of Jesus in Spanish. I have never seen him at as good advantage as he was in working with these Spanish-speaking young people." *From Alfred D. Heininger of the Valley Church of El Paso, Texas.*

Book Chat

SWORDS INTO PLOWSHARES: *An Account of the American Friends Service Committee 1917-1937* by Mary Hoxie Jones (Macmillan, \$3.00).

The author, a Mount Holyoke College graduate, was asked to write an accurate history of the Committee, but to do more than that: to make it an interpretive

volume which would show the intangible forces behind the forces revealed. She has done both. An account of all the activities in detail would have been impossible, and

unreadable, even if possible. She has selected the significant facts and deeds and in a dramatic way has shown the motive force of those who served and the emotions of those who received help. It is made the more readable by the story form in which some of the chapters are written without departing from facts. The descriptions of suffering and need are extremely vivid and so are those of the difficulties and obstacles met by the workers.

More than a million German children were fed; the fields of Polish peasants were ploughed; houses were rebuilt and wastes replanted in Serbia; hospitals and orphanages opened in Russia and doctors and nurses sent there; no task seemed as staggering as the attempt of the Polish unit to keep typhus out of Europe: "like living in London during the Black Death. How the Unit has managed to fight this disease is as miraculous a story as those of the combat against yellow fever."

The work of the Friends Service Committee was not all in Europe and the Orient. In 1922 it entered the field of industry in the United States and again in 1929 and 1931, distributing relief in the coal fields, developing health work, training craft workers, working for educational and social programs, putting the emphasis on the re-creation of individuals. Next to the last chapter is given to the work of the Friends Service Committee in Spain. Institutes of International Relations are started, and Institutes of Race Relations. In the Appendix is given a chronology of all the activities of the Committee invaluable for ready reference, imposing in its massing of accomplishment.

The book is dedicated to the author's father, Dr. Rufus M. Jones, Chairman and Honorary Chairman of the Committee for twenty years, author of *A Service of Love in Wartime*, an account of reconstruction in France.

PORTRAITS OF MEXICO by Diego Rivera and Bertram D. Wolfe. (Covici Friede, N. Y. \$4.75.)

Another book on Mexico! A glance at the display table in one of the leading book stores of Chicago shows twelve of them. But this one is different.

In the first place the joint authorship is unique, the renowned Mexican artist Diego Rivera and the well known writer Bertram Wolfe.

The book of about five hundred pages consists of 249 half-tone reproductions of Rivera's paintings both mural and canvas made by Mexico's leading photographer Manuel Alvarez Bravo. References to these in their historical connections are made in the footnotes of the text. Rivera is worthy of study not only as an artist, but fully as much as a social leader, an archeologist and a historian.

In the two hundred and fifty pages of written portraiture Wolfe has made a really notable contribution to the literature on Mexico. In the first eight chapters—The Mexican Land, The Mexican People, Life and Labor, Death and Laughter, Before the Spaniards Came, The Conquest, New Spain, and The Struggle for Independence—while he rapidly sketches what others have written he does this from an entirely new standpoint and with constant reference to the present entirely changed attitude and condition of the Mexican.

The chapter on "Mexican Maze" begins—"During the first century of independence the presidential palace was occupied by over forty presidents. One of them, Diaz, was the ruler of Mexico for over forty years. Another, Santa Anna, bobbed in and out of the presidency more than half a dozen times. Juarez carried the title with him while he fled before foreign invasion and conservative conspiracy and even into alien lands. Most of the rest of them were in office only

fragments of terms, sometimes only a few months, a few days, even a few hours; shadows that scarcely darkened the doors of the presidential palace as they passed through into repudiation, assassination or oblivion. To the dizzying list of presidents, as hard for the Mexican school boy to memorize as the names of the bones of the body for the medical student, we must add two emperors, a "perpetual dictator," three regencies and two provisional governments."

The following chapters on Reign of Don Porfirio—(What a significant title!)—Revolution of 1910, Mexico of Today, and Land of the Six-Year Plan, give a wonderfully vivid and true idea of the present condition and the trend of affairs.

We close with a paragraph from the last chapter, "Whither Mexico."

"The year 1937 dawns with Cárdenas as Mexico's Strong Man. He sits more firmly in the saddle than either of his two predecessors in that rôle. The Government of the United States is no less friendly to him than it was to them. His base of support inside the country is broader and stronger than theirs,

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for it includes a growing native capitalist landowning sector and ranges at present all the way from the modern Catholics to the Communist Party. The force of the landowners is by no means broken but it can no longer count for the present on the support of any important foreign capital. Barring foreign support and inspiration, revolutionary attempts from the Right cannot for the moment be anything but feeble. Revolts as a constituent part of electoral procedure, to be sure, are likely to continue. Cárdenas may face such an uprising some time before the end

of his term in 1940: the landowners and the Church perhaps backing elements in his own régime discontented by his choice of a successor. But since 1920 such revolts have been weaker and weaker and none of them have been successful. The indications are that Cárdenas will be able to name the next president, and presumably to control him.

On the whole, to the mind of the writer who has spent many years in Mexico, this is the best, most accurate and most readable book on Mexico yet produced.

ALFRED C. WRIGHT

Recent Publications

Laymen's Fellowship

Men and the Church. Principles, programs, projects which laymen have used effectively. 80 pp. 25 cents per copy; 12 copies \$2.50.

Missions Council

Financing Your Church. A manual of methods and suggestions for the Every Member Canvass. 40 pp.

Programs for Adult Groups, 1937-1938. 48 pp.

Social Action

Pocket Dictionary of Social Action. 8 pp.

A Theology for Christian Missions^{*}

By George M. Gibson

THIS book recalls Dr. Rausenbusch's *Theology for the Social Gospel* with its similarity of title, problem, method and spirit. And we need have no hesitancy in placing it with that as one of the permanently significant contributions to the thought of the Christian fellowship.

Like the earlier book this one meets the superficial criticism from without and the equally superficial inner confusion of a movement. Dr. White, dealing with the missionary character of Christianity, squarely meets the strictures placed upon the enterprise by an era inclined to be critical without discrimination, but the burden of his message is to the mind of the Church itself, and constitutes an appeal for first principles.

The anti-scholastic temper of liberalism is meeting its refutation in the inadequacy of the life-way it prompted. Modern Protestantism insisted that theology did not matter to advanced spirits and was hostile to intellectual progress. It attempted the development of Christian areas with wanton disregard of the most

necessary dynamic of Christian activity—belief.

Our profoundest Christians today are re-emphasizing what seems truism, that to speak of Christianity as a life-way without reference to the permanent trunk-lines of universal truth is like a mathematician's attempt to free himself from the trammels of the multiplication-table.

Witnessing to the eternal values of universal truth, Dr. White's comprehensive and statesmanlike book is the outgrowth of a mind richly furnished in both sacred and secular learning, yet represents that humility which liberalism would like to claim as its permanent contribution. It is not "The" theology, but "a" theology for Christian missions. He addresses himself to the objective search for Christian truth in the spirit of admitting the subjective interpretation, avoiding the bigotry of unsupported assertion and the confusion of the utterly "open" mind.

^{*}*A Theology for Christian Missions* by Hugh Vernon White (Willett Clark Co.), New York and Chicago. \$2.00.

This reviewer would have liked to have him press a bit harder the insistence that theology is essential. The liberal Christianity of our day has been most seriously lacking in the warning that belief, while not sufficient, is of indispensable importance, and that a Christian way of life cannot issue except as a derivative of the Christian revelation of truth. But the reviewer and author are not far apart here, any difference being one of final emphasis.

Beginning with methods of missions, Dr. White, by process of elimination after careful examination, comes to the contagion of Christlike friendliness as the *sine qua non* of kingdom extension. This is in keeping with that return to profound simplicities which is the genius of the whole book.

In his treatment of the sections on the Method of Force and the Method of Argument (as a phase of force) he makes the historical approach, showing, in the spirit of splendid honesty, how consistently the Church itself has relied on force for its propagation.

He finds that the Christian experience is in its very nature in-

capable of transmission from life to life by force. It must spread through those who tell it and live it.

The method of argumentation makes a false premise. It assumes that Christianity is a series of propositions that may be demonstrated like propositions in geometry and that they may be drilled into folk as the old-time schoolmasters drilled pupils in the rudiments of mathematics.

It is a large part of the task of our purification as a world-wide fellowship to come to complete renunciation of methods associated with the idea of compulsion, and to rely upon the persuasive power of the Holy Spirit working within and through our dedicated lives.

The second chapter is a most valuable and discriminating study of the idea of Christian indigeneness, and a worthwhile variation of the relation of our faith to the realities of our times. He challenges such an easy conception of "indigenous" Christianity as would identify it with prevailing cultural forms or bring it under the sway of any existing nationalism.

Thus, "new occasions teach new duties" in the realm of Christian thinking. A short while ago one of the chief concerns of the enlightened Christian was the encouragement of indigenous Christianity. Jones proclaimed "The Christ of the Indian Road"; Kagawa wanted Jesus to take out first and second naturalization papers in Japan. As a call for freedom from Western Church imperialism this was all to the good.

But Dr. White concerns himself with the terrific danger which looms more ominously than did ever Church imperialism: the tendency of national arrogance to assert its ownership rights over the realm of the spirit, and the consequent attempt to remake Christianity into a provincial and patriotic thing.

In the essential character and nature of Christian teaching itself he

finds that Christianity may never be identified with political forms, yet hastens to add that Christianity may never be content with any existing system of culture. It disturbs the "what is" with the perfect, and will not let it rest. It is new wine always breaking the old bottles.

The promise of these earlier chapters is partially satisfied in Chapters 5 and 6, in which the author, moving on in the direction of logical conclusions from the Christian premises, contrasts the way of the redeemed fellowship with current political and economic schemes of salvation, and attempts a definition of the Christian life pattern.

To say that his treatment is a partial satisfaction of the promise is not to minimize the importance of his thought. In such sections as that on repentance and forgiveness he shows an insight and reaches a depth we do not frequently come upon in current religious writing.

His honest allegiance to first principles informs each paragraph and line. Yet the "pattern" is hardly to be called that. The baffled modern craving for that certainty of simple belief and discipline which nationalism and communism offer will hardly be satisfied with this final result.

The author is not lacking in definiteness as to motives, attitudes, and moral principles, but these of necessity issue into conduct, and we should like a corresponding clarity upon the outcome in social living.

"... there is no Christian pattern for the specific organization of human society, either political, economic or otherwise" is partly true, and it is a part-truth which needs continual emphasis. But this also is true, that "faith and faithfulness, repentance and forgiveness, enthusiasm and love" must continually make their patterns, though knowing full well that they are tentative.

Art is not identified with any picture, but pictures must be painted

if art lives. And without discounting our author's worth in the emphasis he undertakes, we would like some closing paragraphs on the world-picture Christianity is trying to paint today.

He says, "When therefore, we are asked what is the Christian substitute for communism or capitalism, we must answer, Christianity has no substitute . . ." and he leads us back again into motives, attitudes and principles.

But every bit of Christian writing today, including this one, acknowledges these secular world-patterns as important contenders against Christianity in its life-changing and organizing function. And the constant implication is that there is a Christian world-pattern,* and that the future of Christianity and of the world depend largely upon that pattern becoming clear and simple for the uses of the fellowship of the redeemed.

The Christian ideal must continually seek its intellectual implementation and its interpretation in terms of social action.

All of which is not beyond the thinking of our author, nor outside the implications of his work. Its emphasis by this reviewer is rather a wish that he had added a chapter without taking anything away from what he has given us. Or, if space had not permitted that, we would have preferred a postword on social applications as a substitute for the author's reply to Dr. Dewey, splendid as that is.

In short, his Christian principles of faith and faithfulness, repentance and forgiveness, enthusiasm and love, would seem strongly to dictate a Christian coöperative technique of effectiveness in the area of the broken unity of the Church, including its missionary enterprise;

*Dr. White answers this in part in "Christian Social Action," pages 19-21 in the September 15 number of *Social Action*. Order of the Council for Social Action, 289 Fourth Avenue, New York. Ed.

in the area of race relations; in the area of world politics and the economic order.

Dr. White has given us a most vital and significant work. The fellowship will owe a debt of grati-

tude to him should he bring to the problem of Christian applications the same spirit and broad learning.



Personnel of the Boards



Error in Punctuation. A comma and period changed places by mistake in this Department last month, changing the sense of a statement. Mrs. John E. Merrill is the daughter of Dr. T. C. Trowbridge.

Leeds Gulick

LEEDS GULICK, recently come to this country on furlough, is one of those missionaries peculiarly fitted by background and training for their particular type of service. In his case this has been work with and for Japanese youth of all types, as personal friend and advisor, as supervisor and instructor in the Night School at Matsuyama where boys and girls at work long hours during the day get an education, and as director of summer camps. A fourth generation missionary of the American Board, he was born in Osaka, Japan, and as he remained at home until fourteen years of age, his interests have always been with the work, he has built up old friendships, and has a complete mastery of the language. Incidentally, he is familiar with French and German. He studied a year in the common schools of Germany before coming to America as a boy. His college work at Oberlin was interrupted by the Great War, during which he was thirteen months overseas with the A.E.F., five of them at the Front. In 1921 he was graduated from the Y.M.C.A. College, Chicago. His course there was "Boys' Work." He had begun boys' club work at Oberlin, and in Chicago continued this activity in two social

settlements, became for two years Scoutmaster for two Boy Scout troops; also served in summer camps.

Mrs. Gulick's interests were very similar. Gladys Ramsey as a high school senior became attracted to Y.W.C.A. work and Campfire Girls. When her family moved to Chicago she helped in the Illinois Home and Aid Society, worked with children and girls through the Y.W.C.A., and for three years was Councillor at summer camps. She studied social service at the Carnegie Institute of Technology. In 1922



Deacon D. Halsey Hallock of Riverhead, N. Y., has for many years been a loyal giver to the American Board. The son writes of him: "Father is able to take drives of over 100 miles frequently, and is still interested in the events of the times; but, best of all, he continues a profound interest in the American Board and in its missionaries. The flowers beside him were presented by the church on his 99th birthday"

she received the degree of B.S. from Northwestern University, then went to Japan, where at Karuizawa she married Mr. Gulick who had preceded her by a year.

Harrison Maynard

REV. and Mrs. Harrison A. Maynard who sailed for their field on September 11 have had in many ways a unique career. Kansas people, both graduates of Washburn College (Mr. Maynard of Union Seminary as well), they had hoped to go to South Africa but were sent to Turkey instead. Their first term of service, 1908-1915, was in the station of Bitlis of the Eastern Turkey Mission. The five stations of this Mission, Bitlis, Erzerum, Harpoot, Mardin, Van, have with the exception of Mardin been closed since the war. So the Maynards went in 1916 to Erivan in the Caucasus, where they found thousands of Armenian refugees from Bitlis, Erzerum and Van and worked among them under the auspices of the Near East Relief until October, 1924.*

They then joined the staff of International College in Smyrna: Mr. Maynard's chosen vocation was teaching, although he had made full use of the bookkeeping experience in banks he had acquired during the process of putting himself through college and seminary. It was this practical business experience that led to his being left in Smyrna when the College was closed in 1934 to wind up its business affairs.

And, now that International College has reestablished itself on

the campus of the American University at Beirut to develop an important center for secondary and junior college work, Mr. Maynard rejoins its staff. The Maynards have four sons and have had the pleasure of seeing the oldest, Robert, a term teacher on the staff of the college, and a younger son, Richard, is even now teaching at the American College, Tarsus, Turkey.

June Christofersen

JUNE ROSE CHRISTOFERSEN, just graduated from Oberlin, sailed for South Africa early this summer, and when Adams College opened in August began her three-year-term of teaching there. She has returned to her childhood home, for her parents, Rev. and Mrs. Arthur Christofersen, have been missionaries since 1915. Both were graduates of Shurtleff College and Mr. Christofersen earned his Master's Degree from the University of Pennsylvania. He is supervisor of churches in the Ifafa area and lower South Coast. During Mr. Stick's furlough his task will be greatly increased, and also when Mr. Stick returns, for Mr. Ralph Abraham is then due for furlough.



June Rose Christofersen

Ruth Skentelbury

MISS SKENTELBURY, who has already sailed for Turkey where she will teach for three years in the Girls' School at Merzifon, is well prepared for her work by two years at the Ypsilanti State Normal, and a B.A. from Olivet College and a teacher's certificate from the state of Michigan. Both her father—a minister and son of a minister—and mother were graduates of Olivet College before her; there she became interested in social work partly through the influence of the late Georgia Ely of Olivet and the International Institute of Boston; and in the Near East through contact with her classmate Elizabeth Leslie, daughter of Mrs. Elvesta Leslie of Istanbul.

Walter Tong

WALTER CURTIS TONG has completed his first term of service in the Philippines, where he has supervised churches and schools around Davao in Mindanao, visiting twenty-five to thirty churches three or four times a year. Not alone Filipino churches, but those of the pagan tribes: Bogobos, Mandayanans, and Tagabilis. Boy Scout work, religious education, aid to farmers, have been some of his activities.

It was the influence of Ralph Keithahn when the latter was Young People's Director in the church at Plymouth, Connecticut, that led Mr. Tong to think seriously of the foreign missionary field. He was graduated from Connecticut Agricultural College in 1928, then studied at Yale Divinity School, where under the guidance of Professor Latourette his call to the Mission field strengthened. While there he taught at the City Mission and summers directed a Camp for underprivileged children at North Branford.

At this camp he met Margaret Whitfield, also a director, a graduate of Drexel Institute (1927)



Miss Skentelbury

and teacher of Home Economics in a New Haven High School. They were married in 1930 and the following year, after Mr. Tong's graduation from the Divinity School, they were appointed by the American Board and sailed for the Philippines.

Harriet Norton

HARRIET CONANT NORTON, descendant of Roger Conant, one of the first settlers of Massachusetts, was born in Medway, Massachusetts, was graduated from Bridgewater Normal School, and taught ten years in New England. Her first impulse toward the missionary field came in childhood after listening to a talk by a returned missionary, and the desire to be one herself remained with her through many years when duty kept her in this country. Several summers spent at Northfield shaped her purpose, and at last free to go she was sent by the American Board to Aintab in 1905. After the deportations and the transfer of the work of the Girls' College to Aleppo, she continued her teaching work in the American Girls' High School in that city in 1922. She is now on furlough in this country.

R. Finney Markham

MR. MARKHAM has recently come from England where he has been studying for the first few weeks of his furlough from the Near East Mission, Mrs. Markham having preceded him to America.

His parents were home missionaries in Kansas, his grandfather and great-grandfather and several other relatives were ministers; a cousin was missionary of the American Board in Bulgaria. After five years of his childhood spent in Massachusetts the family went back to Kansas and lived on a farm for some years before moving into the city of Topeka. Mr. Markham worked his way through Washburn Academy and Washburn College and helped his brothers through school, gaining varied experience in the machine shops of the Sante Fe, in retail stores, and on the farm. He received his B.A. degree in 1916; spent a year at Oberlin Theological Seminary; took time out for the Officers' Training Corps after America entered the war; and received his B.D. at Yale Divinity School in 1920; he earned there his Master's degree eight years later.

It must have been in Oberlin that he met Evangeline McNaughton, for she entered there in 1913 after a year at Wells College, graduating from College and Conservatory in 1918, having stayed out a year and spent several months in Smyrna, Turkey, her birthplace. Her parents, Rev. and Mrs. James P. McNaughton, were missionaries of the Board one for forty-four, the other for forty-six years. The couple were married in 1919 and went the next year to Constantinople. Mr. Markham was connected for some time with the Bithynia Boys' School which had been moved there in 1921 from Bardezag. In 1932 it was closed for financial reasons and Mr. Markham was transferred to Aleppo College.

Henry Stick

REV. AND MRS. HENRY A. STICK who arrived on furlough in September, celebrated the 26th of last June the silver anniversary of their arrival in South Africa. They have witnessed wonderful progress by the Zulus during those twenty-five years. They have noted a great hunger for education, seen the sacrifices made by the people to secure this for themselves and for their children; never enough



Mr. Stick and two members of "Malihambe" committee

teachers could be found to fill this need.

During the past year Mr. Stick, accompanied by the Zulu Secretary of the churches, visited all the churches of the Mission, their aim being to arouse people to a more loyal support of the church work and to raise funds for a needy mission work in East Africa to take the place of funds that have hitherto been supplied from America. They met a hearty response, and found that much effective work was being done throughout the field by the Zulu leaders.

An article by Mr. Stick about this trip will be found in this issue.

Mr. Stick is from Ohio; his parents were native-born Germans, coming to this country when very young. He received his B.A. degree from Oberlin in 1909, his B.D. in 1911; taught district school for more than two years, had a practical agricultural education on his father's farm, had some business experience, and served as pastor for two years before leaving for Africa in 1912. Mrs. Stick's native town was the same as her husband's, and her home and upbringing were similar; she studied a year at German Wallace College, Berea, Ohio. They were married in 1909. Mr. Stick is head of the Theological Department of Adams College.

Marion Kane

MARION ELIZABETH KANE of Kobe College, Japan, now on furlough, early became interested in foreign missions through joining a children's missionary society. Then a woman missionary from Japan inspired her with a desire to enter that field, and, dying, told her "Some day you will go and finish my work."

Her experience in this country was in student summer service, one year in Georgia and another in South Dakota, and practice work in Religious Education at the Settlement House in New York while earning her Master's Degree in that subject at Teachers College, Columbia University. She received it in 1923, having graduated at Wheaton College, Norton, Mass., the year before. After teaching in this country for three years, she received appointment as a term teacher in Kobe College in 1926 and in 1931 permanent appointment. During her term-work she found that not only did she have something to share with the Japanese—knowledge of a loving God, the joy of the Christian life—but that they had much to teach her.

Who's Where In China *

CANTON—Miss Edna Lowrey is in America.

FOOCHOW AREA (Foochow City, Fukien Christian University, Diongloh, Ingтай)—Up to the present, Foochow has been quiet. There has been no fighting and no bombing. Schools opened normally and other work is going on.

At work in the area: Bertha H. Allen; Susan E. Armstrong; Hazel M. Atwood; F. P. Beach; Mr. and Mrs. Brewster Bingham; Dr. and Mrs. H. E. Campbell; Mr. and Mrs. L. J. Christian; Dr. Lora G. Dyer; A. L. Faurot; Dr. C. L. Gillette; Mr. and Mrs. G. W. Hinman; Lyda S. Houston; Jennie Jacobs; Lucy Lanktree; R. W. McClure, Mr. and Mrs. G. M. Newell; A. O. Rinden; Mr. and Mrs. Roderick Scott; Rev. and Mrs. E. H. Smith; Helen H. Smith; G. A. Thelin; Eunice T. Thomas; Mr. and Mrs. W. H. Topping.

In America or en route to America: Leona Burr; Emily F. Hartwell (retired); Mrs. R. W. McClure and children; Mrs. A. O. Rinden and children; Mrs. G. A. Thelin and children; Josephine C. Walker; Laura D. Ward; Martha Wiley.

SHAOWU—No hostilities have been reported anywhere in the neighborhood. The station is vacant during the absence of Mr. Storrs.

In America on furlough: Mr. and Mrs. C. L. Storrs.

SHANGHAI—Our only permanent missionaries were the Rawlinsons. After Dr. Rawlinson's death, Mrs. Rawlinson with her two children returned to America.

NANKING—Nanking has been bombed repeatedly, but no injuries to our limited staff have been reported. We have no property there.

At work: C. H. Riggs.

In Kuling: Mrs. Shepherd and children.

En route to America: Mrs. Riggs and children.

In America (temporarily): G. W. Shepherd.

TSINAN—Our connection is with

Cheeloo School of Theology, which has reopened, and is carrying on. Parts of the city have been bombed, but the University has not suffered.

At work: C. A. Stanley (and his son John, on the University staff).

In Tsingtao: Mrs. Stanley.

In America on furlough: Mr. and Mrs. L. V. Cady.

TEHSIEN (Tehchow)—The Japanese claimed capture of the city October 3 after heavy fighting. Our property is outside the city, mainly in a detached compound to the east. No reports of damage yet. Most of the missionaries were caught away from the station on vacation. The rest evacuated under consular pressure on August 22. No reports on the Chinese staff.

In Tsingtao: Dr. Alma L. Cooke; Helen Dizney.

In Tientsin in temporary work: L. L. Gilbert; Mr. and Mrs. A. C. Hausske; Lucia E. Lyons.

In Peiping in temporary work: H. W. Robinson.

In Tunghsien in temporary work: Alice C. Reed.

In Tunghsien (probably): Mrs. Gilbert and children.

In America on furlough: Alice E. Murphy; Mrs. Robinson; Mr. and Mrs. G. D. Wilder. (Dr. and Mrs. F. F. Tucker, formerly of Tehsien, are now in Chaotung, Yunnan, remote from the fighting.)

LINTSING—Has had no regular missionary residents since 1933. No reports of fighting in immediate vicinity to date.

TIENTSIN—Our schools and church in Hopei were near the scene of the heavy fighting the end of July, but escaped without casualties and with only slight property damage. Since then, conditions have been quiet, and regular work has been resumed.

At work: Constance Buell; A. C. Grimes; Carolyn T. Sewall.

Temporary workers: L. L. Gilbert; Mr. and Mrs. A. C. Hausske; Lucia E. Lyons.

In America: Mr. and Mrs. R. E. Chandler; Mrs. A. C. Grimes; Mr. and Mrs. A. G. Robinson.

PEIPING—The fighting of July and

August affected our country churches to an extent not reported. Conditions in the city were tense, but have improved. Our institutional work has all reopened, and staff is busily at work.

At work (in city): Hazel F. Bailey; Mr. and Mrs. E. H. Ballou (probably); Laura B. Cross; Margaret Dow; Mabel I. Huggins; Anne B. Kelley; Maryette H. Lum; Bertha P. Reed; E. T. Shaw; (also Mr. and Mrs. E. E. Aiken and Mrs. J. H. Ingram, retired).

At work (Yenching University): Grace M. Boynton; Mr. and Mrs. P. de Vargas; Mr. and Mrs. H. S. Galt; Mr. and Mrs. L. C. Porter; Mr. and Mrs. S. D. Wilson (en route via Canton Oct. 8).

Temporary workers: H. W. Robinson; (also Charlotte Tinker of Taiku).

At Kuling: Mrs. E. T. Shaw and children.

TUNGHSIEN (Tungchow) — Our mission property was across the street from much of the heaviest fighting the end of July, but there were no casualties and no serious property damage. The compound gave refuge to hundreds of refugees, including the small number of Japanese and Koreans who were able to get there. Since early in August, it has been quiet and the schools have reopened, except for the school for missionaries' children, which is temporarily combining in Peiping with the Peiping American School.

At work: Mr. and Mrs. R. M. Cross; Mrs. M. S. Frame; Alice M. Huggins; Mr. and Mrs. J. A. Hunter; Mr. and Mrs. H. S. Martin; Dr. and Mrs. (probably) H. L. Robinson.

Temporary worker: Alice C. Reed.

In America on furlough: Valley L. Nelson; Mrs. W. B. Stelle.

PAOTING (Paotingfu)—The city was taken by the Japanese on Sept. 23, after heavy fighting. Japanese news agencies report the American missionaries there are safe and engaged in regular and relief work. No detailed reports concerning property and conditions received at the time of going to press.

At work: Abbie C. Chapin; E. W. Galt.

Elsewhere in China: H. W. Hubbard (detained in Peiping en route from America); Jessie E. Payne, in Pingting, Shansi.

In America: Mrs. E. W. Galt and

*So far as known on October 13.

children; Mrs. H. W. Hubbard and children.

TAIKU—No reports of either bombing or fighting in the immediate vicinity of Taiku have been noted. Before this issue appears, the Japanese army now fighting its way southward in Shansi and about 140 miles away may have reached there, and the situation reported may have changed radically.

At work: P. D. Dutton; Isabel Hemingway; Mrs. W. A. Hemingway; Dr. and Mrs. L. F. Wilbur; Gladys Williams.

In Peiping: Mrs. P. D. Dutton and son; (also Charlotte Tinker of the Oberlin School; Mrs. R. T. Moyer and children are in Peitaiho and Mr. Moyer was en route to join them).

In Hankow: Josephine Hamilton; John Hamlin; Herbert Van Meter of the Oberlin School.

In America on furlough: Flora K. Heebner; Alzina C. Munger; (Mrs. A. M. Williams, retired, is en route to America).

FENCHOW—The situation is essentially the same as in Taiku, although Fenchow is 35 miles farther from the advancing Japanese army.

At work: Josie E. Horn; Dr. W. H. Judd; Mary L. McClure; Louise M. Meebold; Emma B. Noreen; Mrs. W. O. Pye; (also John Caton and Clifford Domke of the Carleton school); S. H. Leger.

In Peiping: Mrs. S. H. Leger and children.

En route to America: Mrs. W. H. Judd and children.

In America on furlough: Mr. and Mrs. H. S. Matthews.

After some teaching at Abbot and Lake Forest Academy, Miss Wilson married James H. Pettee (whom she had met when he was a theological student in Andover) and on October 1, 1878, they sailed for Japan as missionaries of the American Board.

Thirty-eight of their forty years of service in Japan were spent in one station, Okayama, the last two years of their service being spent in Tokyo. That they laid deep and abiding foundations through evangelistic, eleemosynary, and personal work, is written indelibly upon the pages of the history of the Christian Movement in Japan.

Mrs. Pettee became well known and honored not only as the wise, efficient wife of a progressive missionary but also as a remarkable mother to her own daughters, to the children of the Mission, and to the young missionary recruits fresh from America and "lost" in strange and trying circumstances.

Mrs. Pettee was a rare example of hospitality to the people among whom she lived, as well as to the members of the mission circle. From the very start of her life in the new "foreign"

In Memoriam

Belle W. Pettee

Mrs. James H. Pettee, retired missionary from Japan, died at the home of her daughter, Mrs. Horace J. Pettee of Decatur, Illinois, on Thursday, August 26, 1937, at the age of eighty-three years and nine months.

Isabelle Wilson was born in Westfield, Massachusetts, on November 8, 1853, of Congregational parentage, her father being the minister there. She studied at Abbot Academy.

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home built for her on government land in Okayama she kept open house for the hundreds who each year called to see how foreigners looked and cooked, ate and slept, and got along together; also for the leading classes of the city who wished to learn of things American, if not Christian.

What she did for different Japanese leaders, however, will perhaps remain as her "noblest monument." Her influence was strong and timely upon one of Japan's best woman evangelists of her day, Mrs. Koume Sumiya, and upon Mr. Juji Ishii, the "George Mueller of Japan," father of the great Okayama Orphanage which fed, clothed and educated some of Japan's most useful men and women; also upon many others who went out from Okayama into life.

Then there was Okayama's first Christian pastor, Paul Kanamori, who was like a younger brother to the Pettees. When through the reading of "German Rationalism" he lost his faith and for years drifted away from his moorings, Mrs. Pettee never gave up praying for his safe return and never ceased expecting him to become one of Japan's great Christian preachers. "She never lost her hold upon him," to quote Dr. Susan Searle, one of her intimate friends, "and when he came back to Christ and Christian service he said that it was the influence of his wife and the prayers of Mrs. Pettee and Mrs. Cary that brought him back."

After Dr. Pettee's death in 1920, Mrs. Pettee took up her residence in Decatur with her daughter Anna, and, with the exception of three years spent in Japan with her daughter Elizabeth, she lived there up to the time of her death, "making," as her daughter writes, "a very warm place for herself in the heart of the First Congregational Church" and in the hearts of the many Japanese as well as Americans with whom she corresponded during her "retirement."

Those of us who came under "Mother" Pettee's influence in Japan and in America will treasure the memory of one whom we admired from the first for her keen mind, her strength of character, indomitable will and gallant spirit, and soon came to love as a choice Christian and a loyal friend.

E. F. B.



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The Chronicle

FURLOUGH AUTHORIZED

Mrs. Guy A. Thelin and children of Foochow Mission, immediately for health reasons.

SAILED FOR THE FIELD

Mrs. Ernest W. Riggs, from New York, September 1, returning to the Near East Mission; Mr. Everett W. Stephens, joining the staff of Anatolia College, Thessaloniki, Greece.

Miss Agnes Fenenga, from New York, September 4, returning to the Near East Mission.

Miss Mary I. Ward, from New York, September 4, returning to the Near East Mission.

Rev. and Mrs. Raymond A. Dudley, from New York, September 10, returning to the Madura Mission.

Rev. and Mrs. Harrison A. Maynard, from New York, September 11, returning to the Near East Mission.

Rev. and Mrs. Merrill N. Isely and Mrs. A. W. Dewey, from New York,

September 28, returning to the Near East Mission.

Rev. and Mrs. Emmons E. White, from New York, October 1, returning to the Madura Mission.

Miss Miriam D. Brown and Miss Miriam E. Rogers, from New York, October 1, joining the Marathi Mission; Miss Annette Beals, joining the Ceylon Mission.

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ARRIVALS ON THE FIELD

Dr. and Mrs. James B. McCord, in Durban, Natal, June 5, returning to the South Africa Mission.

Dr. Harriet Parker Vaughan, in Madura, South India, August 16, returning to the Madura Mission.

Mrs. Frank T. Meacham, in Mt. Silinda, Rhodesia, August 25, returning to the East Africa Mission.

Miss Bertha B. Morley, in Thessaloniki, Greece, August 30, returning to the Near East Mission.

Miss Alice C. Reed and Miss Carolyn T. Sewall, in Tientsin, China, August 30, returning to the North China Mission.

Mrs. Max H. Harrison, in Madura, South India, September 3, returning to the Madura Mission.

Mrs. Ernest W. Riggs, in Thessaloniki, Greece, September 13, returning to the Near East Mission (Anatolia College).

Miss Katharine O. Fletcher, in Istanbul, Turkey, September 19, returning to the Near East Mission.

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Mr. and Mrs. Harold W. Hackett, in Kobe, Japan, September 19, returned to the Japan Mission.

ARRIVALS FROM THE FIELD

Miss Laura D. Ward of Diongloh, Foochow, China, in New York, August 9.

Mrs. Alma S. Woodruff of Sofia, Bulgaria, in New York, August 29.

Miss Marion E. Kane of Kobe, Japan, in New York, August 31.

Rev. and Mrs. Henry A. Stick, of Adams, South Africa, in New York, September 2.

Mrs. Alan B. Taylor of Durban, Natal, South Africa, in Auburndale, Massachusetts, September 9.

Mrs. Frank J. Rawlinson of Shanghai, China, in San Francisco, September 16.

Rev. R. Finney Markham of Aleppo, Near East Mission, in New York, September 19.

Mrs. Elmer W. Galt of Paoting, North China, in Vancouver, B. C., September 22.

Miss Josephine C. Walker and Miss Martha Wiley of Foochow, China, in Vancouver, October 4.

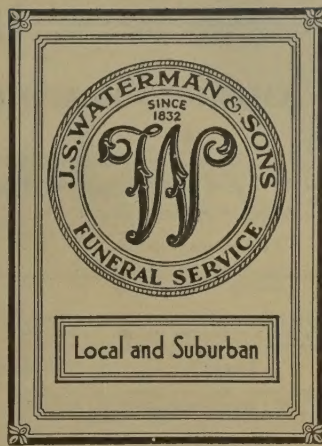
Miss Edna Lowrey of Canton, China, in Vancouver, October 4.

MARRIAGE

Miss Barbara Staples and Rev. Dean R. Wickes, formerly of the North China Mission, in Washington, D. C., August 18.

DEATH

Rev. James H. Dickson, missionary in Ceylon and India 1899-1935, in Bangalore, India, September 26.



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Be Thankful and Give

At the call of the Missions Council of Congregational and Christian Churches our Church membership is called to give a special offering at the Thanksgiving Season of 1937 to provide for the work of our State Conferences, the Board of Home Missions, the Council for Social Action, and the American Board of Commissioners for Foreign Missions.

In January 1936 careful studies were made revealing the urgent need of additional money to maintain the work of our State Conferences and Mission Boards. Our Church Membership of one million were asked to increase gifts through the apportionment by \$600,000 during 1936 and 1937. Less than \$100,000 of this has been raised. To meet the actual needs in accord with the best judgment of our elected representatives on these Boards, there is urgent need for \$500,000 more *NOW*.*

Your additional gift is urgently needed and will be credited to the apportionment goal of your church. It may be placed on the offering in your Church on Sunday, November 21st, or Sunday, November 28th.

Copies of a special Thanksgiving Service and Thank-Offering envelopes are available at the offices of the Missions Council, 287 Fourth Avenue, New York; 14 Beacon Street, Boston; and 19 So. La Salle Street, Chicago.

*If we are to reach the goals adopted by the Mid-Winter Meeting at Evanston in 1936 and reaffirmed in January, 1937.

Thanks with Giving

November 21-28, 1937

Thousands Applaud Underwood Victories at Toronto

*Underwood
Hangs up Two New
World's Records - Scores
Six Typewriting
Championships in
Sweeping Victory at
Canadian National
Exhibition*



George Hossfield, won the World's Typewriting Championship for the 10th time when he typed 139 net words a minute for one hour establishing a new world's record under Official International Contest Rules.

SHATTERING two long-standing, world's typewriting records, winning every championship on the program, Underwoods swept everything before them in the typewriter classic of the year . . . the Canadian National Exhibition International Typewriting Contests held at Toronto, Canada, August 28th.

Thus for the twenty-seventh time

the Underwood has demonstrated its complete mastery of the field. Yet only because of the applause that echoed from the rafters was the performance any different than that which business offices are witnessing every day.

George Hossfield, in hanging up his new world's record of 139 net words per minute (highest speed ever attained under official

International Contest Rules), simply proved what practically every typist knows . . . that the Underwood does more work in less time and with far greater accuracy. Place a Champion on every typewriting desk in your office. Every Underwood typewriter is backed by nation-wide, company-owned service facilities.

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